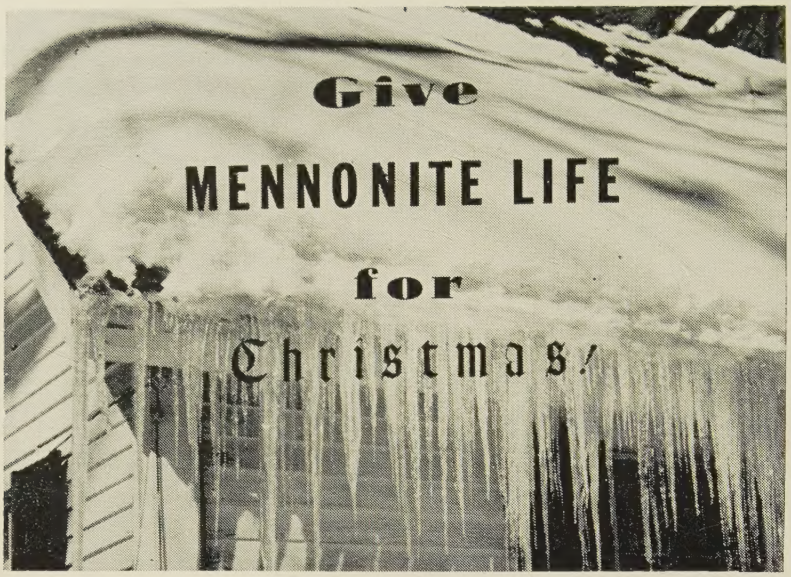
MENNONITE LIFE

January, 1954



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North Newton, Kansas

COVER

When Winter Comes

Photo by H. Armstrong Robe

MENNONITE LIFE

An Illustrated Quarterly

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X | January, 1954 | No. 1

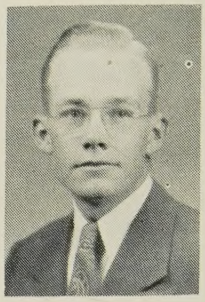
TABLE OF CONTENTS

		Page
ibutors		2
mas for Christians	*Roy Roth*	3
l Wohlgemuth—An Artist of Bible Lands	*Cornelius Krahn*	4
od Recreation Program	*Oswald A. Goering*	7
ies in Trees	*Phyllis and R. H. Fanders*	10
oro—Mennonite Community Center	*Marion W. Kliewer*	12
ing a Dream	*Loris Habegger*	16
r Abraham L. Shellenberg	*T. R. Schellenberg*	19
Bildhauer Heinrich Mekelburger	*Kurt Kauenhoven*	29
er Tongue Frustration	*Gerhard Wiens*	32
Frontier Community	*Roland Bainton*	34
Issues in Nonconformity	*John C. Wenger*	42
Congo Ferry	*Mary Toews*	44
n Serves Tea and Rolls		45
s in Review		46

te Life is an illustrated quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

Contributors in this Issue

(From left to right)



LORIS HABEGGER, graduate of Bethel College, is pastor of the Halstead Mennonite Church (p. 16).
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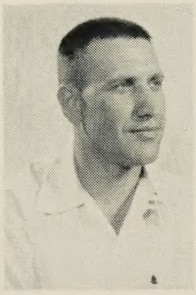
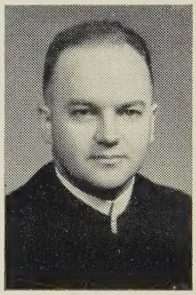
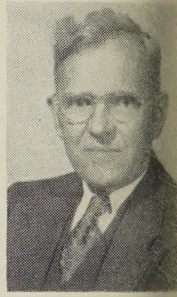
ROY ROTH, graduate of Goshen and a former pastor, is president of Hesston College and Bible School (p. 3).



KURT KAUENHOVEN is director of the genealogical section of the Mennonite Research Institute, Goettingen (p. 29).
OSWALD A. GOERING has given a term of service in Paraguay and is doing graduate work at Indiana University (p. 7)
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NOT SHOWN

MRS. MARY TOEWS, Inman, Kansas, spent two terms in the Congo mission field (p. 44).
PHYLLIS and REUBEN H. FANDERS, of Schuyler, Nebraska, are teachers and photographers (p. 10).

ACKNOWLEDGEMENTS

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Christmas For Christians

BY ROY ROTH

tmas calls for adoration. "O come let us adore rist the Lord." And this adoration is unmediated. e Him, not the Word which prophesied His com- the manger which cradled His humanity, and visitors to Bethlehem on the night of His birth. ther media are symbolical and bear fitting wit- the fact of His coming, but they are not the ob- our adoration. Let us do no less than to come to Jesus with our homage and praise. We will d reread the Biblical account at this Christmas- ut in itself, this reading will not be adoration. ef priests and scribes in Jerusalem also gathered Micah 5:2 (Matthew 2:4-6), but their under- did not accomplish the goal for which this pro- vas written. Their reading did not move these uals to go to Bethlehem, actually to see and the King. Miniature mangers, stars, candles, tin- ackages—all may aid in calling attention to a event, but all are really only symbols. Our cele- of Christmas dare not center in such symbols. An on which is truly spiritual is an approach to himself, personally and experientially. Any ex- which falls short of this idea falls short indeed. the shepherds and the wise men the main char- n the Christmas drama. What a commentary on mous humanity, that the attendants often pre- te in the Christmas scenes! Yet the facts of the as story would indicate even to the casual reader shepherds and the wise men were not the center tion, but were themselves seeking that center, the the anointed of God.

stmas calls for confession. The day of Christ's ust be clearly seen in its relationship to the other n the total panorama of God's dealings with sin- nkind. From the vantage point of this overview, as and Calvary stand very close together. A as unrelated to Good Friday and to Easter Sun- strippedof real significance, even though it evokes in superficial observance in common with other d "holidays." Sounding with the major chords roke forth in Christ's birth announcement, is a spiritual undertone wrapped in a minor mood sing these eternal questions, "Why is this Christ "Who is this Christ to be?" "What will this do to perform this mission?" And from the an- ophetic utterance comes the answer, ". . . he shall s people from their sins," Matthew 1:21. This s not only Christ, the adorable King, but also the Lamb of God. Behold Him again this Christ- ne, the one sent to take away the sin of the world. r the manger bed, the sign of the cross. Serious ering thoughts these, which we, like Mary, will ponder deeply in our hearts. Sins, my sins, are responsible for this humiliation, this sacrifice of the Only Begotten of God. And in my penitent heart I join the redeemed in singing with solemn intent, the lines of a well-loved Christmas hymn:

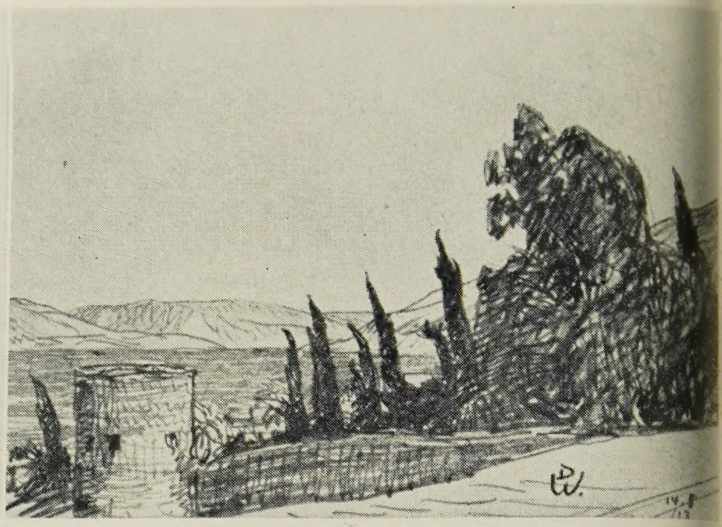
"Cast out our sin and enter in,
Be born in us today."

Christmas calls for thanksgiving. But not until we have confessed our sins and received as our Saviour the new-born King can we be truly thankful. For the thanksgiving appropriate to Christmas is a heart-thanks directed to the eternal Object of devotion on earth and in heaven. It is a thanksgiving for the Redeemer, who was

"Born to raise the sons of earth,
Born to give them second birth.
Hark the herald angels sing,
'Glory to the new-born King.' "

When words to express this thankfulness fail us, we join Paul in the concluding verse of a great thanksgiving chapter (II Corinthians 9) — "Thanks be unto God for his unspeakable gift." But when words fail, actions speak. Then our lives witness to the thankfulness in our hearts. Then our lives are presented to Christ thankfully and sacrificially. Thus Christmas is a time for heart-searching and life-commitment. Christ is Lord of our life, of all our life. The true spirit of Christmas is not self-expression, but rather, Christ-expression in and through the believer.

Christmas calls for supplication. We can never be satisfied just to know the significance of Christmas ourselves. Too many others all around us still need to know the wonder, the miracle, the true meaning of the old old, story. The Christian's supplication will be for the welfare of those who still grope in spiritual darkness. Any Christmas activity which contributes to, or fosters selfishness or self-containment belies the very meaning of the Yuletide season. For Christmas originally meant self-giving for others—Heaven's best gift (Christ) stooping to the world's worst reception (the cross) in order to meet man's greatest need (sin), John 3:16. The Christmas observance from year to year should continue to remind us of our privilge and reponsibility to introduce others to this heavenly gift. Maybe we forget too quickly that in addition to the customary temporal tokens of our love, the best Christmas gifts for our friends who aren't Christians are our prayers for them. No Christmas gift, however carefully selected or beautifully wrapped can even begin to compare with the treasures contained in the Heavenly storehouse, and available to those for whom we ask them. May this Christmas find us praying richly and effectually for those who don't know the joy of living for the One whose birth we celebrate.



Wohgemuth is famous for his lithographs of the Holy Land. Above we see Jerusalem and the walls of Tiberias.

Daniel Wohlge
Bi

By

Wohgemuth's interpretation of the Crucifixion.

On A visit to the Pfalz where many of the Amer-ican Mennonites originally came from I stopped in the city of Kaiserslautern to see the special Daniel Wohlgemuth art collection displayed there by the Landesgewerbeanstalt. This display, one of many that have been arranged for the artist, filled a number of large rooms.

Wohlgemuth is above all a landscape painter and graphic artist. His portraits in oil, although fewer in number, include outstanding subjects such as "Albert Schweizer," "Mutter und Kind," and some family por-traits. His graphic studies of children, *Kinderstudien* of which a collection of original lithographs was pub-lished by Knorr and Hirth in Munich in 1926, are a delight and express all the joys and sorrows of the little ones.

In his portrayal of landscapes Wohlgemuth has two major themes: his own native *Heimat,* the Pfalz (Pala-tinate), and the Holy Land. When his Palestine litho-graphs appeared in reproduction they found widespread acceptance and praise. One critic writes: "The artist Wohlgemuth, on a visit to the Holy Land, has produced a number of lithographs pertaining to places and land-scapes there. Anyone who knows how hard it is to re-create the colors of the Orient will rejoice to see these simple and impressive black and white drawings which express the character of the landscape with such aston-ishing accuracy." Another reviewer states: "The pictures which were created in Palestine are enhanced by our

mon on the Mount as interpreted by the artist and a scene in water-color, showing artist's simplicity and directness.

AN ARTIST OF
DS

dge of the Biblical stories and our faith adds per-
experience to them . . . One could imagine many
n or study in which these pictures would be in
Not only has this come true, but these litho-
became so popular that they were reproduced in
m of postcards to be enjoyed by many.

hlgemuth's art has found it's way into the large
ms of Germany at places such as Munich, Stutt-
rankfurt, Dresden, Berlin, Hamburg, Leipzig, etc.
as been temporarily exhibited at many first class
plays in Germany and abroad. His art has been
d in many of the art magazines and newspapers
s portrait of Albert Schweizer has been reproduced
ous times. Decorative wall paintings of Wohlge-
such as in the hospital of Mainz, have been highly
l. He will probably be best remembered for his
aphs of places like Bethlehem, Nazareth, Bethania,
ount of Olives, and other scenes from the Holy

niel Wohlgemuth was born to Mennonite parents
17, 1876 in Albisheim, Pfalz, Germany and at-
the *Kunstgewerbe* schools of Frankfurt-Offenbach,
trassburg, and the Munich academy of art. He
mained faithful to the faith of his fathers and
ved among the Palatinate Mennonites all his life.
ill have more occasion to speak of his art and
t reproductions of them. Through the courtesy of
tist the *Mennonite Life* Art Gallery has obtained
f his works of art.

The Resurrection as visualized by the artist.

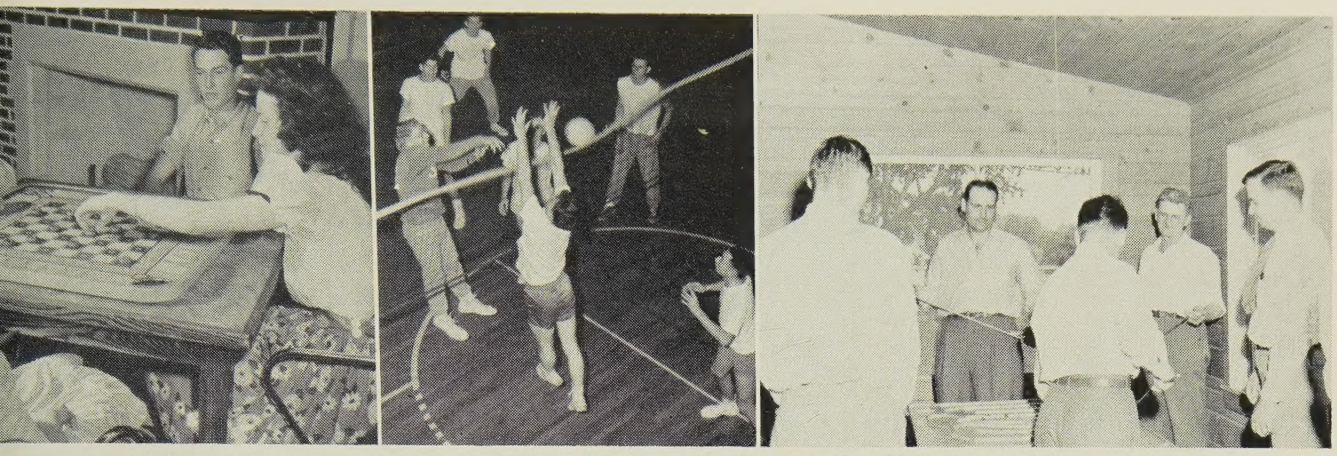
"In hopeful anticipation."

"Eve and the Apple."

"Kinderstudien"

The Artist in Lighter Moods

From the artist's studies of children we present "Occupied in Play." For more original sketches see page 48.



A community recreation program includes mental and physical stimulation in activities as shown here.

A Good Recreation Program

Is Vital to Healthy Community Life

BY OSWALD GOERING

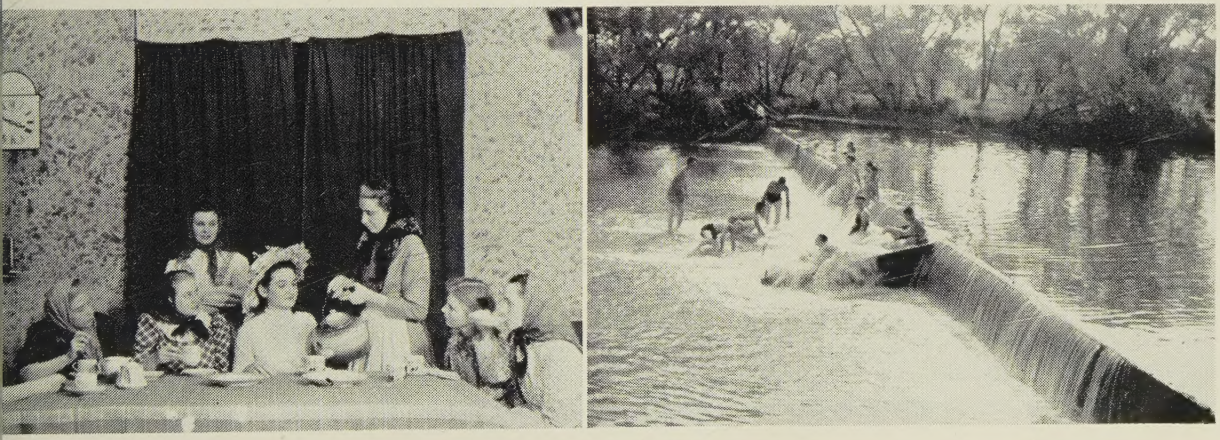
EOPLE throughout the United States are beginning to realize the need for a good recreation program. Mennonites, as well as all other groups, nding themselves with more free time available which they can do the things that they want to ey are spending less time on the job working than efore which means that they have more free time ver. But how are they spending this time? Are sing it wisely and profitably? As long as people guidance in the use of leisure time and as long ple need to have the opportunity to play there will eed for a recreation program inspired and guided ristian idealism.

Definition of Recreation

hat do we mean by recreation?" is a question that n asked. It has been defined as the participation in a leisure time activity by a person or a group of persons because of the direct and immediate as well as a lasting satisfaction gained from it. It is important to notice that it is participation in a leisure time activity which sets it aside from the duties or activities engaged in as a 'must' to maintain a livelihood. It has been estimated that the average person has about five hours of this time a day. It is also important for us to note that a person participates in a recreational activity because of the direct satisfaction that it gives him.

A boy plays ball because of the immediate enjoyment that he gets from it. Another person spends his time making craft projects because of the enjoyment that he gets out of creating things. The minute that he starts to make crafts primarily for the money that he can get out of it, it ceases to be recreation to him. Finally the

Dramatics form a good outlet for young people's activities, while camping occupies them in summer.



An occasional excursion and attempts at cooking outdoors may be long remembered recreational experiences.

word "re-creation" itself implies that the activity in which one participates will be beneficial to the individual and therefore indirectly to the community.

Why We Need Recreation

Why now the sudden cry for a recreation program? Why do we need one now? Our parents and grandparents had no such program and they grew up to be good Christian men and women. There are many answers to these questions and all of them involve the idea that we are living in a changing world—that things are not the same today as they were fifty or even twenty-five years ago. One needs only to pick up a Sears and Roebuck catalog of the twenties and compare it with a current issue. Or compare the 1920 automobile with the new streamlined car that we find on the roads today.

Some of these changes are important and probably one of the most important is the amount of time the average American spends on the job today compared to his parents or grandparents. The American Federation of Labor is now talking in terms of a 35-hour week which means that a person would work only seven hours a day for five days a week. This would not only give the worker a shorter day but also mean that he would have every Saturday and Sunday free. Our grandparents worked from 12 to 14 hours a day for six days a week and when Sunday came they were in the mood to spend the day resting. This all points up the fact that people today have more time to do the things that they want to do than at any other time in history. Recreation is concerned with the problem of providing activities and leadership so that this free time might be wisely used in a manner that is not only beneficial to the individual but also to the community.

Another change that has come about in recent times, to strengthen the need for a recreational program, is the continual moving of people from farms to cities. Where once these people had a diversity of jobs they now sit behind a desk all day or work at some monotonous job at the factory. These people need a change of activity in order to keep a healthy mental attitude. The time in which we live has often been referred to as the "Age of Speed" and it seems as though the average person can hardly finish his work on the job before he jumps into the car and races home to eat a hasty meal in order to be ready for the evening's activities. These people, too, need to participate in some type of activity that will slow them down a little and soothe their nerves. Our mental hospitals are full to overflowing and this speed of living is considered one of the main factors contributing to this situation.

Scientific research has done much in recent years as far as medical discoveries are concerned. Where but a short time ago the life expectancy of the average person was only in the upper forties, it now is in the upper sixties. This means that people are living longer as well as healthier lives today than they did several years ago. Besides this, people are retiring at an earlier age than ever before in history which means again that we have an ever-increasing number of older people with us who have already provided for their families and find themselves with a great deal of leisure time. A recreation program should help these people to find activities which will be both useful to them and to their community.

A Good Recreation Program

There are a number of things that we can expect from a good community recreation program. In general, as it has already been stated, it should provide leisure time activities for *All* age groups. No longer do we think of a recreation program in terms of being only for high school children or consisting only of organized softball and basketball leagues. A good program should reach out much farther than that and include activities for grade school children and senior adults as well.

For the grade school children there should be playground activities planned for them during the summer and after-school hours. Activities such as organized games, nature games, story hours, hobby groups, and nature crafts should be included. Besides these there

be a craft program as well as planned excursions kes. There should be an opportunity for these n to attend a camping program somewhere during nmer.

teenagers should have a place which they can to be their own. This could be part of the com- center building. Here they could have their recrea- om with the ping pong tables, shuffle board and r games. Other rooms could be used as a craft nd photography dark room. This would be a place the young boy or girl of high school age could after school or in the evening and find something He could join groups with special interests such sic, dramatics, photography, crafts, and others if desired.

e young adults and the older people would be through the already exisiting clubs and groups. uld not be the policy of the recreation program to ze new clubs which would compete with those al- existing. For example, if a lady interested in sew- me she would be advised to join one of the sewing already organized. However, if interest was ex- d in crafts and no group was providing that activ- new group would be formed. The organizations y existing could benefit greatly from the recrea- rogram by having a place where they could get nent, leadership, and suggestions.

e recreation program should then act as a co-ordi- center for the groups operating within the com- y. The people would go there to find out what s are operating, as well as for leadership and ma- . At this center a good variety of recreation equip- should be kept which would be available to groups community. As an example a group planning a reunion could come to this place to get sugges- as to the type of activities they might use as well necessary materials and equipment.

e of the outstanding duties of a program of this would be in the area of leadership training. At t would be necessary to find out what leadership already exists in the community and when it would be available. Then workshops and classes should be started for the volunteer help. In this way recreation leadership would be available to the community at all times. Much of this should be done with an emphasis upon home recreation.

What We Can Expect

There are many things that might be expected from a recreation program of this nature. It is simple to make such statements as "juvenile delinquency will be greatly reduced" or "the mental health of the community will be greatly improved" but it is difficult to prove them. However, we can be sure that many people would be learning new ways in which to spend their leisure time in such a manner that it would not only be beneficial to themselves but also to the community. By offering these activities and suggestions we will be taking a positive approach to the problem of what our young people can do. Instead of saying "Don't do this" and "Don't do that" we will say "Why don't you do this?" or "Why don't you do that?" Our faith in our young people and children must be strong enough for us to believe that if they are given the chance, they will choose activities that are socially acceptable and worthwhile to themselves and to the community.

Many people shudder at the thought of a program of this nature because they fear the cost of it would make it prohibitive. The cost would be high, not in dollars and cents but rather in the fact that it would require the co-operation of all the organizations and individuals within the community. Much of the work would be done by volunteer help and leadership. If one compared the results with the cost, then the cost seems very small indeed. For it is in working together and in learning to know each other better that we will get along better as neighbors within the community. A good recreation program will go a long way in bringing this harmonious atmosphere about.

See also, "The Church and Recreation," by Robert W. Tully in MENNONITE LIFE, July, 1947.

Children love contests. Here we see a fishing contest and participants in a kite-flying contest.

Tongues in Trees

BY PHYLLIS AND R. H. FANDERS

Man looks about him and everywhere is the beauty and magnificence of trees. From the lowlands of the swamp where the cypress lifts its bearded branches to the timberline of the lofty mountains we find trees.

The source of beauty in our parks, the providers of the paper on which we write and the homes in which we live the trees are indispensible to man.

On these pages are presented a few of these representatives of God's beauty and practicality.

To the left is the beautiful pine as it grows on the rocky hills and in the vast forests of our land. Providing the best in wood pulp and lumber it is among our most valuable trees. Scenting the air with a spicy aroma and painting the hills with a rich dark green the year around it is admired and respected.

Tall against the sky the poplar (below) leans with the wind pointing a single finger to the Infinite.

Gaunt and ghostly this skeleton of a tree (below left) stands, a monument to man's carelessness and his thoughtless neglect of our trees.

High on the rocky mountains where the brutal winds lash furiously and the bitter cold bites its way along the timberline the grotesque and huchbacked limber pine (opposite page) ekes out a starving and stunted existence. Every day of life is a battle with the ruthless elements that seek to choke its misshapen trunk.

HILLSBORO -- Mennonite Community Center

BY MARION W. KLIEWER

IT IS August 17, 1874. The scene: the barren prairie where now the Mennonite community of Hillsboro, Kansas, is situated. No matter which way one looks, he sees nothing but tall dry grass. But now the scene gains many characters—thirty-five Russian Mennonite families.

Among them is Elder Jacob Wiebe and his family. Suddenly he brings his team to a halt. Here in this uninhabited waste there are no trees, no roads, no houses—nothing but barren prairie greets them. His wife's face is covered with a look of anxiety.

"Why do we stop here?" she asks.

"Here we will live," he replies.

Then Mrs. Wiebe weeps. She wept like many others who later were greeted by the same scene. But our story does not end there. Soon there was a village—Gnadenau. It was fifteen miles northwest of Peabody, Kansas—the railroad town where these Mennonites had arrived. It consisted of homes built along a long street just as these settlers had arranged them in Russia.

This company of Krimmer Mennonite Brethren had come to Kansas under the leadership of Elder Wiebe. They were not the first Mennonite group to settle in Kansas, however. Eight miles northeast of Gnadenau was another settlement of Russian Mennonites—the first ones to come to Kansas. In the fall of 1873 they had settled along the Cottonwood River.

In the spring of 1874 with the coming of Elder Wilhelm Ewert they organized a church—Brudertal. It was named after three brothers whose farms joined the place where the organization was perfected. By 1878 the Brudertal congregation had eighteen families, according to a small circular printed by the Santa Fe Railroad.

Soon other settlements sprang up in this area—Alexanderfeld to the west of Gnadenau and Johannestal to the west of Brudertal.

Living in the midst of these four Mennonite communities was James Gillespie Hill. He had homesteaded here in 1871. He saw that these communities would benefit by a railroad. So he wrote to the Santa Fe Railroad Company in 1878 and offered to donate the first plot of ground if the company would run a railroad near these communities and erect a depot.

His request was granted. On June 24, 1879, the first train pulled through the village which only four days previously had been named Hillsboro. On June 20 its name had been changed from Hill City to Hillsboro Mr. Hill erected the first house in what is now Hillsboro—the city named in his honor.

That was the beginning of Hillsboro—seventy-five years ago. Now its residents, most of whom are Mennonites, number twenty-two hundred. Hillsboro has grown much and is still growing. The unusual amount of building activity is an indication of that.

A twenty-five-bed hospital is under construction. A large wing is being added to the city's high school building. And a Mennonite Brethren conference office building is being erected.

Since 1948 two of the community's General Conference churches—the city First Mennonite congregation and the Johannestal congregation northwest of Hillsboro—have made additions. The city Mennonite Brethren con-

The educational unit of the Mennonite Brethren Church.

The Hillsboro Hatchery and Refrigerated Locker Co.

benfeld Mennonite Brethren Church in the country.

The present Salem Hospital in Hillsboro is now inadequate.

ion completed an extensive educational wing in pring of 1949 and is now looking forward to the when its present sanctuary will be replaced with a tructure to be joined to its present education build-

vo of the city's three non-Mennonite churches have additions or are planning to rebuild. The Evangeli-nited Brethren church completed an addition in the f 1950 and the Zion Lutheran church is building structure.

December, 1946, the Central Kansas Co-op Cream-noved its operations from a small plant downtown new plant at the north edge of the city. Tabor Col-n 1947 added two dormitories to its campus. The onite Brethren Publishing House, too, needed more for its operations. An addition to its plant was leted in the fall of 1950.

he outskirts of the city have been brightened by attractive and colorful new homes. A section of boro known as Vogt's addition is rapidly being with new houses.

hen one speaks of Hillsboro, he means more than those who live in town. Hillsboro really includes al smaller communities—communities which find spirit and their activities centered in their schools churches. To the east is Brudertal, the name of a al Conference church as well as school. To the east is Ebenfeld, the name of a Mennonite Brethren h as well as school.

Gnadenau to the south is a Krimmer Mennonite Brethren congregation as well as school. A mile west and a mile south of Hillsboro is the Alexanderfeld community which includes a Church of God in Christ, Mennonite, congregation. West and south of Alexanderfeld is Springfield, another K. M. B. church. A school also bears that name. Northwest of Hillsboro is the Johannestal General Conference church.

One of the popular things in these communities and which perhaps next to church activities gives them a sense of community oneness are the occasional school reunions. They attract large numbers of past patrons, students, and teachers.

Hillsboro is between fifty and sixty miles from the center of Kansas. As one enters the city from the north, he sees the Central Kansas Co-op Creamery. If he passes through Hillsboro on 50 N, he will notice that this is a college town for he can see the campus of Tabor College.

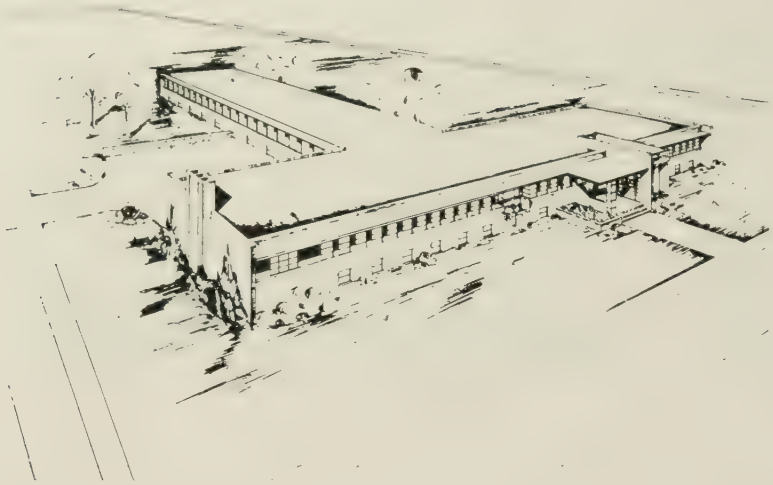
At the southwest edge of the city along the highway one notices Hillsboro has an airport, a golf course, and athletic field. And if one drives around in the city a little bit, he notes that this is a church town, too, for five active churches are in evidence.

And should he be still more interested to know why people live here and what they do, he would find that about 750 persons are manual laborers; approximately two hundred are in business, and as many as five hundred are retired. Hillsboro has about 680 residences.

Hillsboro's five churches each have programs for

Come of the Mennonite Brethren Publishing House.

Headquarters Building of the Mennonite Brethren Conference.



Work is now progressing on the new hospital shown in the architect's sketch at left.

regular worship as well as for extensive service. Together with the community's rural churches they are operating the present Salem Hospital and also building a new hospital. They do this through their elected delegates to the hospital assembly. The new hopital, which is to be erected at an estimated cost of $200,000, will be situated on a site at the south end of Main Street—three blocks south of the present hospital. The new hospital will have about twenty-five beds. It was designed by John J. Regier, a Wichita architect. Irvin Jost, local contractor, is supervising the construction.

Each fall the churches make a special effort to support the hospital by observing a Hospital Day. Meals are served and the proceeds go for the support of the hospital. A program emphasizing the importance and service of the community's hospital is also usually held.

When the move is completed, the present seventeen-bed hospital will be converted into a home to care for the community's aged. Adjoining the present hospital building is the Salem Home where thirteen aged persons are cared for. The churches also support another home for the aged—the Mission Home where seventeen persons live.

Hillsboro might almost be termed the "ecclesiastical capital" or the "Jerusalem" of the Mennonite Brethren

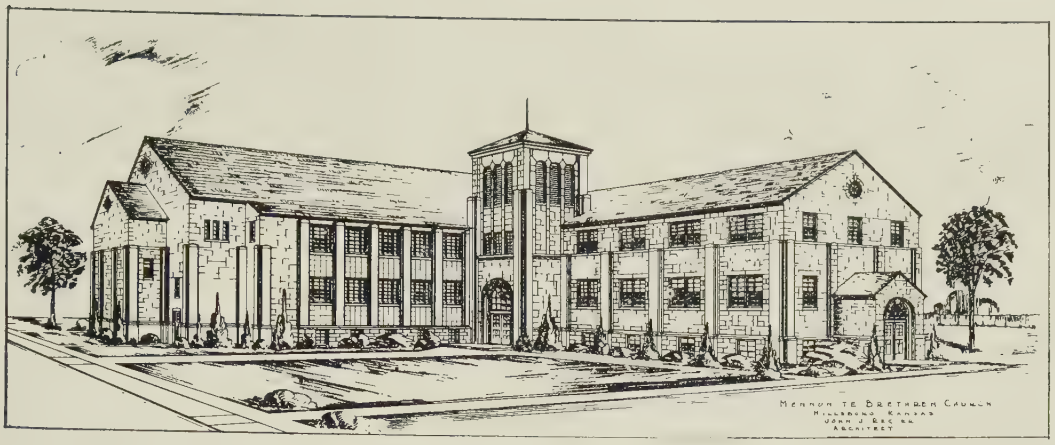
The remodeled Johannestal Church north of Hillsboro.

Church of North America. Here is its school of higher education, its foreign mission board headquarters, its publishing house, and the headquarters for its board of trustees and general welfare committee.

Tabor College is supported and operated by the M. B. and K. M. B. churches. Now in its 46th year, it has graduated more than 1,300 students. Its graduates serve in a variety of vocations. Many of those in distant parts of the world are in missionary service. Where they have entered graduate and profession schools, they have made good records and such schools have consistently valued and praised their work. More than 3,700 persons have attended Tabor at one time or other. The present administration building was erected in 1920. It replaced the first building destroyed by fire in 1918. An annual highlight is Tabor's Bible conference held at the beginning of the second semester. Well-known Bible scholars present expositions of the Scriptures in English as well as German.

The headquarters of the M. B. Mission Board with A. E. Janzen as secretary are located in Hillsboro. The board plans and guides a large program with approximately 170 missionaries now serving in nine foreign countries and the United States. The largest number of missionaries are in India, where there are 46; in Africa 43; and Colombia, 23. Other countries to which M. B. missionaries are bringing the message of Christianity are Brazil, China, Ecuador, Japan, Mexico, and Paraguay.

The Mennonite Brethren Publishing House prints and distributes church periodicals and other religious literature. Here is published the weekly *Zionsbote*, German conference organ, and the semi-monthly *Christian Leader* English conference organ. Sunday school quarterlies, both in German and English, are printed here. Another publication is the weekly *Journal Weekly* containing local news as well as reports of correspondents in Mennonite communities throughout the United States and Canada. A bookstore is also operated in connection with the Publishing House. It distributes Bibles, Christian literature and other church and school supplies.



f the Men-
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eted.

ng Hillsboro's 140 business establishments is the Manufacturing Company—makers of fuel-wood mes, circular saw sets, L-P gas tractor brackets, drawbar rollers, and automatic couplers. It makes distributions through farm equipment dealers. Manufacturing products are shipped in carload the New England states, to Lynchburg, Va., Mil- Minneapolis, Seattle, and Portland. They are elsewhere in less than carload lots. This business rted in Hillsboro in 1915 by J. W. Buller.

her business firm which reaches considerably the community is the Kansas Wholesale Com- istributors of grocery store products. Also op- n connection with the Kansas Wholesale Com- Kansas Egg and Poultry Company. Trucks mak- y grocery distributions to wholesalers in south- Kansas also pick up eggs which are processed boro and then shipped.

Hillsboro Hatchery and Locker Plant are operat- W. Warkentin, who has been a Mennonite Cen- nmittee worker in South America and done other work. The oldest general merchandise store in o as well as the largest such store in Marion is Schaefflers—founded by William Schaeffler.

mportant industry is the Central Kansas Co-op y. A good number of its patrons are Mennonites. he Creamery began operation in 1936, six of the embers of the board of directors were Mennon- h day a fleet of some sixty trucks drives through County as well as surrounding counties to pick and cream. These in turn are processed and tured into such products as butter, ice cream, cheese, Grade A milk, and condensed milk.

cent years more and more of Hillsboro's farm- been turning to dairying as one of their best t dependable sources of income. They also raise le. Considerable wheat, some corn, and sorghum are raised.

Marion County Fair was started as the result of ity interest in dairy cattle. In the summer of Harms Brothers Creamery was opened. Here irst time in the county a public showing of Ayr- shire cattle was held. A demonstration was put on by an official from Kansas State College. The interest in this showing and demonstration was so great that it was decided to make an annual event of it. Out of this planning came the Marion County Fair. It is still held each fall in Hillsboro even though Hillsboro is not the county seat. Church groups serve meals including on the menu *Borshtsh* and *Zwieback*.

But now in addition to dairy cattle, there are exhibits of beef cattle, hogs, sheep, poultry, grain products, household products, and kitchen cookeries. Exhibits by 4-H club members and demonstrations and judging contests by 4-H'ers are becoming a more important part of the fair each year. County high school bands including Hillsboro perform during the four days of the fair.

Hillsboro's High School band makes many other public appearances during the course of a school year and draws many enthusiastic listeners to its concerts and programs. To say that its performances are outstanding is not an overemphasis as it has been highly praised by neighboring schools and communities. The same might also be said of the high school's vocal groups.

Another much-appreciated and well-liked music group is the Mennonite Brethren Male Chorus of approximately twenty members directed by Herbert C. Richert, professor of voice at Tabor College. Still another musical attraction are the yearly renditions of "The Holy City"

(Continued on page 18)

First Mennonite Church (General Conference) of Hillsboro.

Rustic sign at the entrance to Camp Mennoscah, the new camping grounds of the Western District Conference

Realizing a Dream

BY LORIS HABEGGER

SOMEONE has said, "It is not wrong to dream; just bring your dreams down and put foundations under them." To that statement the writer of the Proverbs would agree by saying, "Where there is no vision, the people perish." At times, however, the vision which first came to a few people in the years following 1945 was projected so far into the future that even the bravest souls wondered whether we wouldn't perish in realizing the vision. Now Camp Mennoscah, the camping ground of the Western District Young People and their parents, is rapidly becoming the realization of one of the d in the General Conference of the Mennonite C which, although recent, does have a firm foundatio der it.

Located two and one-half miles southwest of dock, Kansas, this 160-acre campsite has as its gr physical attraction the pleasant waters of the Ninn River flowing through the entire breadth. This stream with a rock bottom has a dam extending it at the focal point of the envisioned structures

The Dining hall from across the dam, the bell which summons people to worship and meals, and a view of building at Camp Mennoscah

A banquet closing a young people's retreat session and the crafts corner in the dining hall.

. The water rushing over the dam provides a t backdrop of rhythmic music to those who pass asant hours on the bank engaged in the study 's Word, fellowship with friends at the dining vimming, or even fishing for the fine fish found Even the name of the camp is a hybrid including s of the words *Mennonite* and *Ninnescah*.

first 80 acres of this camp were purchased in 48, too late to figure in the camping program for ar. In 1949, another 80-acre tract, adjoining the mediately on the east, was purchased to bring ding into a workable 160-acre tract. Whereas the eager facilities provided a camp program for a s than one hundred young people the first summer , the present incomplete facilities are already be- ed by the nearly three thousand who, at one time her, use the facilities during the course of a year.

first retreaters used imagination, ingenuity, and ous supply of daring in making a real experience ery primitive facilities. These brave souls camped true sense of the word. Each group vied with the n braving the fury of the rain and storm in those tenting" days.

le young people inaugurated the building pro- fter they had purchased the site, they soon dis- covered that youth has no corner on enthusiasm and soon the fathers and mothers, grandfathers and grandmothers, attracted to the spot by their youth, began to assist in the development of the facilities. The Western District Men's Brotherhood undertook the water system for the grounds as their contributing effort. Various churches undertook to build cabins, of which there are now six, with a seventh foundation ready for the superstructure. Men from the constituent churches came to assist with the building of the dining hall. The dining hall, a 72 by 32 foot structure, with a 28 by 44 foot kitchen attached, is now in use. The enthusiasm of the churches serviced by this camp is indicated by the realization that less than $100 has been expended for labor.

Though the physical plant is progressing slowly, already the enriching of lives through spiritual instruction is making a real contribution in our churches. The purpose stated on the application folders for retreaters indicates the high end to which these grounds are dedicated: "The purpose of retreat is to help each retreater to know God as Creator, Father, Friend, and Jesus Christ as Saviour and Lord: to make the teachings of Jesus the pattern for Christian living in all relationships, developing a wholesome balance of the spiritual, mental, social, and physical; to develop knowledge, understanding and appreciation of the Bible; to promote active and intelli-

of the groups that enjoyed camping the past year were the young family group and the young people's group.

Camp fire consecration service at young people's retreat and morning watch at the peace retreat.

Camp manager and caretaker A. Theodore Mueller.

gent loyalty to the church and to share in its world mi sionary task; to develop an awareness and appreciati of God's handiwork by living in close contact with na ture."

The years ahead should prove the worthwhileness this venture and others like it all over the areas whe Mennonites live. For the churches should be reaping th benefits of retreats, peace conferences, auxiliary organ zation meetings, church services, family reunions, an other functions held on the grounds where God is wo shiped. Truly it has paid to dream. The dream is findi reality with a foundation under it as youth, elders, an a great many other interested individuals work and pra and give to this effort. And the supreme foundation Jesus Christ. "Other foundation can no man lay, tha that is laid, which is Jesus Christ."

HILLSBORO—COMMUNITY CENTER

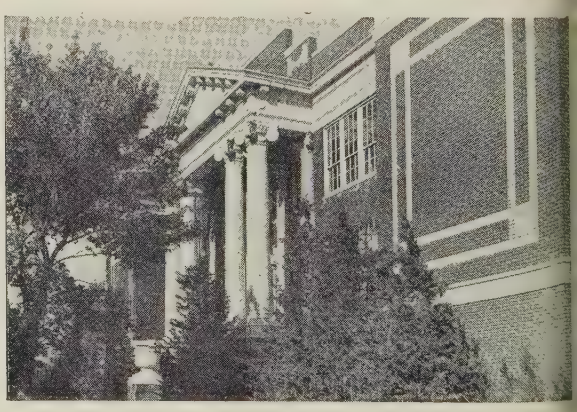
(Continued from page 15)

and "The Crucifixion" by the Tabor College Oratorio Society. Usually these oratorios are sung in spring. During recent years parts of "The Messiah" have been sung at Christmas time. Those who sing these oratorios include members of local church music groups as well as Tabor students.

A number of service organizations are active and make worthwhile contributions to the community. They include the community Y.W.C.A., Kiwanis, the Salem Hospital Auxiliary, the Hillsboro Study Club, and several home demonstration units. Hillsboro is served by two weekly newspapers, the *Journal Weekly,* previously mentioned, and *The Hillsboro Star.* Besides a coverage of city news *The Star* has correspondents who report extensively on events in the rural communities.

This, then, is Hillsboro in 1953—seventy-five years since it was named after James Gillespie Hill and eigh years since the first Mennonite settlement was mad Those who live here today owe much to those who on wept on the barren prairie—now the Hillsboro commu ity.

Administration Building, Tabor College, built 1920.



Editor Abraham L. Schellenberg at his desk in the office of Mennonite Brethren Publishing House, Hillsboro.

EDITOR ABRAHAM L. SCHELLENBERG

BY T. R. SCHELLENBERG

MONG the Mennonite families who came to South Russia in the early part of the nineteenth century was one called Schellenberg. This family d in the village of Halbstadt, one of the numerous es found along the eastern watershed of the Mo- na River, which flows into the Sea of Azov. To this was born a son, Abraham, one of a long succes- f first-born that bore this Christian name. He had ther called David.

The Home in Russia

about the middle of the nineteenth century these rs moved southward to the little villages of Tiege Tiegerweide, where they came into possession of dye-works in which the denim, used by the agri- al folk of the surrounding country, was given its olor. David settled in Tiege and Abraham in Tie- de.

egerweide was laid out somewhat in the manner Russian *mir,* and, after a half century of existence, ttle more than a cluster of houses occupied by the country people whose fields lay near by. Its central wide street ran east and west, parallel to a tributary of the Molotschna River, and on its sides stood about sixty houses, and a few shops to supply the farmers' needs. On the north side of the street was found the house that belonged to Abraham, with farm buildings to its rear situated on ground so low that during very rainy seasons they were occasionally flooded. On its western end the street terminated at a crossroad that led to the city of Perekop. On the side of this road was located a tavern that was frequented by travellers, and occasionally, also, by the villagers, including Abraham, for right next to it stood the dye-works owned by him. These visits by the villagers were not made without qualms of conscience, for the village, despite its lack of a church, was occupied by pious Mennonites. When his brother David died, Abraham resolved for reasons of sobriety and perhaps also of business to move to Tiege, where there was a church to help him keep his vows of abstinence. There he managed his deceased brother's dye-works, and occupied his house, both of which were larger than those he left behind in Tiegerweide.

Abraham's Son Abraham

The empty house in Tiegerweide thus became the setting for the life I wish to sketch. Into it moved Abraham's son, Abraham, who had been recently married, on March 9, 1868, to Katherina Lohrenz. In it was born their first child on May 30, 1869. He was named Abraham in honor of his father, his grandfather, his great-grandfather, and perhaps, also, his great-great-grandfathers. To this Christian name was added that of Lohrenz in honor of his mother.

Abraham L. Schellenberg was nurtured in the ways of the Lord, for his father at the time of his birth was already actively engaged in the affairs of the Mennonite Brethren Church, which had been founded but nine years earlier. Since Tiegerweide was without a school—as well as without a church—little Abraham was sent to school in Tiege, just eight miles away, where he stayed with his grandparents. He evidently had a zeal for learning, for this was a matter of frequent comment in letters written by his mother to her parents in America, where they had arrived on the steamship *Teutonia* on September 3, 1874. He started school when he was five years of age. During his first year in school his mother wrote proudly that her first-born was "learning rapidly, and can read fairly well." His father, a few months later, as became a minister, suggested that his son, if given the opportunity, "would be quite capable of reading a chapter" of the Bible to his grandparents. A year later he commented on his son's love of "going to school." On December 21, 1878, the young Abraham ventured to write his first letter to his American kinfolk. In it he stated that he was "going to school for the fourth winter already, and last year I started and must continue this year to study Russian," a study which had been but recently instituted in the Mennonite schools. He boasted proudly that in this subject he was the seventh-ranking student, though he had to exert himself very much to hold his own among the others, and that "learning comes easily to me, except singing which I haven't been able to learn." Parenthetically, he never learned to sing, much to his discomfiture in later life.

The boy's father, when not engaged in church work, tended his fields, for he was a farmer like most of his neighbors. He was probably a *Vollwirt,* that is, a landlord having the maximum amount of land allotted to a villager for farming. He had about a hundred acres under cultivation. His farming activities in the years just following his marriage were quite profitable. As he became preoccupied with church activities, however, his farming ventures suffered somewhat from lack of attention so that in the years just before his migration to America they were not very remunerative. In the year 1876 he suffered reverses because of the heavy rains which flooded his barn, making it unsuitable for the storage of his grain, and reduced the yield of his wheat (of which he had seventy-five acres) to 2.5 bushels per acre, his rye to 16.7 bushels per acre, and his oats to 18 bushels per acre. The next year he again sowed wheat, rye and oat The wheat crop of that year he sold at the munifice price of $1.26 per bushel, hauling it himself to the ci of Berdiansk, a port on the Sea of Azov.

Father Schellenberg as Leader

In his church work, meanwhile, he had acquired position of leadership among the Mennonite Brethren South Russia. In 1875 he was elected elder, and a ye later he was ordained as such. He served the church the nearby village of Rückenau, a few miles to the ea of Tiegerweide. When late in the 1870's he decided migrate to America, a large number of his religious fo lowers resolved to go with him. On March 8, 1879, h wrote of two groups forming into a company for purpos of migration, the first consisting of 45 families of Me nonite Brethren, and the second of five families of an other Mennonite group. On April 8, a month later, th first group had increased to 72 families, 42 of which we from the Mennonite Brethren congregation at Rückena which represented about one-third of its membership, from Sagradovka, and 5 from Sergievka, and 1 from th Don region. The second group of 5 families had increase to forty. Before it left, the company, which was the la of the large groups of Mennonites to migrate to Americ had grown to 726 members. It consisted of 127 famil units, including several widows with children, and on widower. There were many children, 476 of them.

On leaving Russia Elder Schellenberg liquidated hi holdings, receiving what he called a "fairly good price for his chattels at public auction, but losing a little mone on a leasehold which did not expire for another tw years. He left Russia with 3422 rubels in his possessio which at that time had an exchange value of $1608.34.

On Sunday, May 18, 1879, a farewell festival was ar ranged for the emigrants by the congregation of Me nonite Brethren at Rückenau. Schellenberg preached on of the four farewell sermons, and based his on a tex taken from the Gospel according to St. John, chapter 1 verse 19: "Because I live, you will live also." Severa days later, on May 27, the company of emigrants bad farewell to those they left behind, and set out for the ne world. They left by train, going to the railroad depo nearest to Tiegerweide, which was located thirteen mile to the northwest at Prischib. A small party of clos friends and relatives accompanied them to the depo From there they went northwestward through Russia, th Balkans, and Central Europe to Belgium. In the secon week of June they arrived in Antwerp where they boarde a steamship bound for America. It was the *Switzerlan* a 3000-ton vessel of the Red Star line. On June 24 th emigrants arrived in Philadelphia. From there they pro ceeded by train to Chicago, and at that rail center the dispersed in several directions: 64 families going to Ne braska, 42 to Kansas, 14 to Minnesota, and 7 to th Dakotas. Most of the Elder Schellenberg's group ha fixed upon Nebraska as its destination, since land coul

rchased more cheaply there than in Kansas. The es were generally quite poor, and had to "stint elves for lack of money," in the words of the Elder. lder himself was undecided as to where he should prefer Kansas in some ways," he wrote from Rus- his wife's parents, "especially since you live there, lso from a material point of view." But, he added, uite risky, in a spiritual sense, to arrive there prac- without church members. Twelve families joined n going to Harvey County, Kansas. The trip cost with his wife and five children, $245.34.

ith the misconceptions about distances in the new that are common among Europeans, the Elder enberg suggested to his wife's parents, before leav- ussia, that perhaps they could meet him in Chi- More likely, however, when he and his family ar- at Newton, Kansas, on July 4th, they were met by eter Lohrenz family, whose farm was located near ead, Kansas.

Beginning in the Prairie

hen the first group of Mennonites had arrived sev- years earlier, Kansas was still a pioneer country. 74 about four hundred families, among whom was eter Lohrenz family, settled in Marion, Reno, Mc- on, and Harvey counties. By 1880, as the census ules reveal, about 1,300 German-speaking families, rising 7,000 persons, had settled in these four coun- Seventy-four percent of these were from Russia, teen per cent from Poland, and nine per cent from any. The Russian emigrants included a large num- f German Lutherans from the Volga region, who d mainly in Marion County. Harvey County had 150 Russian Mennonite families, about half of lived in fairly compact settlements in Alta and en townships.

efore the Mennonites came, the central part of the in which these counties are located, was a vast g prairie that reached as far as the eye could see. ndless vistas were broken only by the few Cotton- trees along the banks of the creeks. Roads con- mainly of trails across the prairie, and signs of n habitation were few. When the Elder brought his y to Kansas, things had begun to change. The grass- were gradually disappearing, as fields were broken e plow to sow the Turkey Red wheat that the early rs brought with them from Russia. The sod houses e pioneers, which had become numerous, were oc- nally replaced by substantially constructed wooden es.

ortly after coming to Kansas the Elder looked nd for a place to settle, and three weeks later, on 25th, he found a 77-acre farm in Garden township, hich twenty-one other Russian Mennonite families . His neighbors were all relatives: Peter Lohrenz, y Lohrenz, and John Wall. He bought the farm, n had been but recently acquired by its previous

A. L. Schellenberg's first home in Harvey County, Kansas.

owner from the Santa Fe railroad, for $13.00 per acre. It contained a little house located near a creek, and a few sheds, and about thirty of its acres were broken. Within the next few years 117 additional acres were added to the farm by purchase.

The young Abraham found the transplantation from Russia to the prairies of the American midwest a matter of great excitement. The farmstead was soon humming with activities, in all of which he took an interest. A new farmhouse was soon built to accommodate the ever-increasing family. The house was surrounded by an orchard of apple, apricot, and plum trees, and later mulberry trees, when the Federal Government began an experiment in silk culture. A large vegetable garden was planted, from which each year potatoes, cabbages, and other truck were sold to neighboring settlers. The barnyard was populated with horses, cattle, pigs, chickens, and geese. Fields were plowed, and put to wheat, oats, rye, and corn. On all of these operations the elder kept a meticulous account in his ledger, recording how much his fields yielded, how many eggs were gathered, how many chickens sold, how many pounds of butter churned, how many cattle and hogs marketed, and summarizing at the end of each year how much income was derived from each of these sources. In all of these operations the young lad was involved, for the cows needed milking, the chickens feeding, the garden hoeing, so that the various chores, which were the lot of every farm boy in pioneer days, kept him constantly busy. His own experiences probably led him to formulate the precept, which he applied later in rearing his own children, that the first duty of a parent is to teach his child to work.

Storm and Stress

During the first three winters in the new world the young Abraham was sent to the nearby district school called the Perez school, a name that was later changed to Paris. The school was then located a half mile north and a mile west of his father's farmstead. These carefree school days were followed by a period of "storm and

A. L. Schellenberg at the age of twenty-four.

stress" through which he passed in a manner characteristic of most adolescents. This began in his fifteenth year.

During this period family affairs contributed to his anxiety. His mother, to whom he had been closely attached, died, leaving behind seven children, three of whom were toddlers. His father soon remarried, and thereafter produced a bewilderingly abundant progeny, which even among pioneer Mennonites was exceptionally large. Thirteen more children were born to him. Elder Schellenberg was again a church leader, just as he had been among his people in Russia. As such he was almost constantly engaged in preaching, in organizing churches in Kansas, Nebraska, Minnesota, and other states, and, even, in 1886, in visiting Russia to participate in the 25th anniversary celebration of the church at Rückenau. Since he was instrumental in bringing the Mennonite Brethren to Kansas, and in developing their church organization, other Mennonites frequently referred to his religious adherents as the *Schallerboaja,* which was the Low German equivalent of the Elder's surname.

Farming and Education

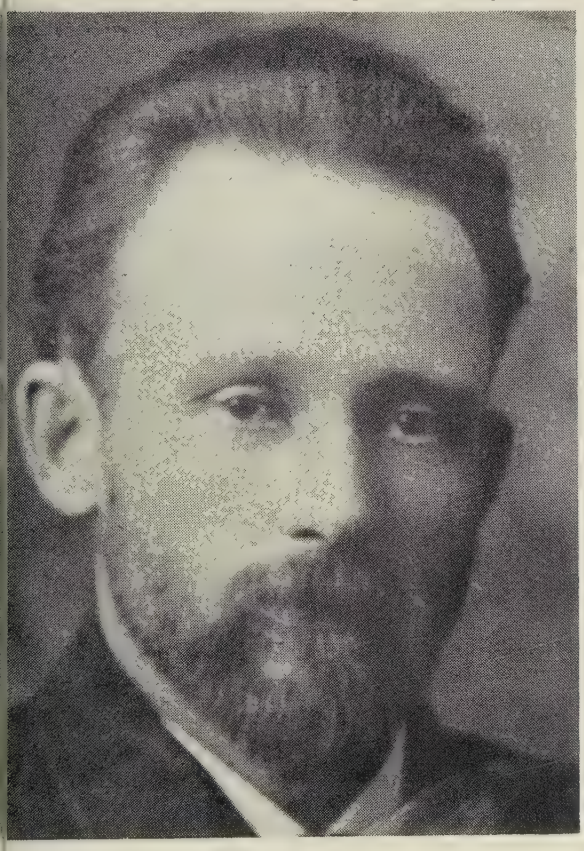
While his father became absorbed with church work, more responsibilities were shifted to the young man's shoulders, for he was almost full-grown when he was fifteen. He possessed, both in youth and later age, an extraordinary physical energy. His school days were now over, for he had completed his elementary education the district school. He was naturally expected to take ho of the farm operations, and with each year these becan more onerous. Soon he was participating in the hea work of the field—in the plowing of the wheatlands in fa in the harvesting of the wheat, which usually occupie most of the summer, beginning with its cutting late June, its shocking and stacking in July, and its threshin in August. In this farm work, which he never found com pletely satisfying, he met with unusual discouragemen Five good crop years, which had set in in 1880, were fo lowed by four lean years. In 1885 a heavy hail destroye a third of the crops, in 1886 a long drouth occurred tha was not broken until after the wheat harvest, and in th two following years poor crops also plagued the commun ity. In the four years before 1885 wheat yielded an averag of 20 bushels, and oats 46 bushels per acre, while in th four succeeding years beginning in 1885 the yields aver aged 9 bushels of wheat, and 22 bushels of oats to th acre. These discouraging yields on his father's farm, an his own restless desire to obtain an education, impelle him, at the age of nineteen, to strike out for himself. Th first year on his own he worked as a hired hand in Ne braska, and the second year he went to Rochester, Ne York, to study in the *Vorschule* or academy of th Rochester Theological Seminary, to which many youn Mennonites were repairing to obtain their education. H father's account book contains a number of entries show ing how he contributed to his son's education, and ind cating, also, that his son had not yet quite succeeded gaining his independence.

On returning to Kansas in the summer of 1890, Abra ham L. Schellenberg began the teaching work to whic he applied himself intermittently for the next sixte years. His first job was in the summer German scho that was organized for the Mennonite children near Bu ler, for which he was paid $20.00 a month. During th following three winters he taught in the Paris distri school, in which he had received his own elementary edu cation. He spent most of his summers in the harve fields to supplement his small earnings from teachin but reserved enough time to attend the teachers' inst tutes from which he derived a good part of his educatio In one of the conferences of German teachers, he an C. C. Epp raised the question of organizing an institu for German teachers, and, in consequence of this stimu lus, the first such institute met in Hillsboro in 1892.

The occasional exposures to learning at the summ institutes were not enough to satisfy his intellectual cu osity, however, and from 1894 to 1896 he attend McPhe son College. The first year he took courses in politic economy, physics, business algebra, and commercial la The record of his second year's courses is not availab He indulged in extensive reading as a means of se improvement. His appetite for books was fairly healt for he accumulated a considerable library, which was rarity in pioneer Mennonite households. He read t

n classics—Goethe, Schiller, Lessing,—of which he ed complete sets. In reading *Till Eulenspiegel* he d vicariously the pranks, which he had had to in his youth. He studied carefully the writings of viss educator, Pestalozzi, known for his educational s. During one of the teachers' institutes his room- the late Dr. U. G. Mitchell, professor of mathema- the University of Kansas, found him absorbed in 's *Novum Organum* and Newton's *Philosophiae alis Principia Mathematica,* and recalled later how ely he discussed the canons of scientific methodol- ropounded by Bacon and Newton, and their appli- to the religious beliefs of the people among whom ed. He seemed particularly interested in works of ophy, such as the writing of the Epicureans and , and particularly those of the modern counterpart latter, Immanuel Kant. These readings, obviously, ped a questioning attitude in him with respect to ligion of his forefathers. It is small wonder, there- that he wrote that for "a long time he could not the salvation offered by Christ, as it is presented Bible; and frequently he was on the verge of throw- overboard completely." However, he gradually was o accept the faith that this salvation applied also n, and on the basis of this faith, in which he was ast to his death, he was baptized and reecived into membership of the Mennonite Brethren Church on nber 19, 1897. He was later also elected a minister.

he new editor, A. L. Schellenberg, at thirty-eight.



His experiences, however, led him to declare later to his own children, in the words of Solomon, that "much study is a weariness of the flesh," and that "he who increases knowledge increases sorrow."

Land Claim in Oklahoma

In the summer of 1895, between his two years at McPherson College, he went to Oklahoma to stake out a land claim. He made the trip by bicycle, an old-fashioned sort that weighed seventy-five pounds, and got as far as Washita County, though he had considerable difficulty in fording the Canadian River. In going to Oklahoma he was following the example of other Mennonite lads, many of whom had come to America as youngsters and had just reached their majority. Two great land rushes occurred, the first in 1892, when the Cheyenne and Arapahoe Indian reservation was opened to entry by proclamation of President Benjamin Harrison, and the second in 1893, when the Cherokee strip was opened by proclamation of President Grover Cleveland. About sixteen hundred Mennonites acquired homesteads in Oklahoma, many by original entry, and many others by the purchase of homestead claims. When Abraham L. Schellenberg got to Oklahoma he found most of the good land settled, so he returned to Kansas without filing a claim. There he bought a farm, about a year later, in Harvey County, near the junction of the Little Arkansas and the Turkey creeks, and not far from his father's farm.

On this farm, which was to become his first home, he maintained bachelor's quarters for about a year. During this time he taught in a district school located a bit to the south of his farm during the day, chored by night, and courted Sarah Schroeder, a minister's daughter, over the week-ends. "Yesterday," he wrote his intended bride on February 8, 1898, "just after the close of school my brother happened by. He had just come from Burrton and stopped at my school . . . . Before Peter left it was quite late, so I got home late and found my horses gone. It was quite dark before I found them, and thus I was unable to write you a long letter." Despite the brevity of his letter he married Sarah a few weeks later, on February 27, 1898.

After his marriage he continued teaching in the public schools, first in the little town of Buhler and later in the Berlin district school. He evidently enjoyed teaching very much, and delighted particularly in telling the school children about various historical episodes and personages of his adopted country. These historical reminiscenses induced one of his students, who attended his school for eight years, to specialize in the study of American history. It was the late Dr. C. C. Regier, whose book, *The Era of the Muckrakers* (Chapel Hill, N. C., 1932), is an authoritative contribution on the subject of journalistic reformers. Meanwhile, Abraham L. Schellenberg was raising a family. His first-born was, of course, named Abraham, but unfortunately the child died in its infancy. His next three children were also boys. The

names he gave them reflected his interest in public affairs. In succession they were named Henry George, after the single-tax advocate; Theodore Roosevelt, after a president who at that time gave promise of making his surname a respectable one; and Abraham Lincoln. Fortunately none of these names were officially recorded in birth registries, so his children were not forced to live with them. He later had six additional children, four girls and two boys, one of whom died in infancy.

Editor of M. B. Church Papers

Early in 1907 he began the work to which he devoted most of his life's energy. At the General Conference of the Mennonite Brethren Church in Mountain Lake, Minnesota, in 1906, he was unanimously elected editor of the church publications. He was loath to accept the job that was thus made available to him, and wrote that he "undertook this work, though it was quite unfamiliar" to him "with trust in God and confident of the help of the brethren." He was now in the prime of manhood, thirty-six years of age, fairly well informed, though largely through self-education, and a man of obviously sound qualities and good sense. He had a very good working knowledge of the German language, and this he perfected by taking a course of instruction from the International Correspondence School, which employed both textual and auditory materials, the latter in the form of cylindrical recordings that were reproduced on an early model Edison machine.

When he became editor of the church publications they consisted of the *Zionsbote,* a weekly church periodical that had been established by J. F. Harms in 1886; the *Lektionshefte,* edited by N. N. Hiebert, a quarterly Sunday school teaching aid for which the rights of publication had been purchased from the Central Publishing House in Hillsboro in 1905; and the *Golos,* a religious Russian-language periodical, edited by Hermann Fast, and appearing from 1905 to 1912. The church had its own printing plant at Medford, Oklahoma, where it had been established in 1904. It consisted of a press, a folder, a cutter, fonts of type, and other printing equipment, which were worth all together $3374.15.

The beginnings of his publishing work were not very auspicious. The printing plant had to be moved from Oklahoma to McPherson, Kansas, where a building to accommodate it had been purchased for $2500.00. The plant was slow in arriving, for it was snowbound en route for fourteen days. When it finally came, early in 1907, all the type was found to be pied and had to be painstakingly sorted into its proper cases. The heavy rotary press, the job press, the folder, the cutter, and other printing machinery had to be put into place, and the pulleys, by which they were run, had to be attached to the ceiling. When things were in order, job-work had to be found, for the Mennonite Brethren Church had moved the plant to its new location in the hope that such work would make the business financially self-sustaining.

A. L. Schellenberg as editor at forty-six.

A Growing Enterprise

The enterprise was successful almost from the beginning. Soon the shop was bustling with activity. The printing of *Der deutsche Westen,* a weekly newspaper published by H. J. Martens, brought in $1500.00 a year. Job work flowed in from the business firms in town. The subscriptions to the *Zionsbote* increased steadily in number. New equipment was added. A linotype machine—an early model looking like a maze of wires—was installed. And the new editor applied himself to his job with all his might. The editorial work on the letters and reports that were printed in the *Zionsbote* and *Der deutsche Westen* took up most of his time. Proof-reading also required a lot of time—German copy for the church papers, English copy for the job-work, and even Russian copy for the *Golos.* His evenings he spent in writing, in bookkeeping, and, for a period during the early days when he was without an experienced operator, in type-setting, for he wanted to avoid bickering among the three hand-setters who clamored for a chance at the linotype. He seldom spent less than twelve hours a day at his work and usually came home at night quite exhausted. For this work he received a salary of $50.00 per month.

After things were running smoothly in the printing establishment, he decided to look after his family, which he had left behind on his farm some thirty miles away. In the summer of 1907 he packed up his few possessions on a hayrack, including among them a supply of hedge posts, a few pigs, and several coops of chickens, and a cow to the rear, and thus proceeded to town. Many chickens escaped en route, for his coops were rather dilapidated. With these chattels he settled in the center of McPherson, much to the annoyance of his neighbors who did not appreciate his bucolic tastes.

McPherson was an English-speaking community, located midway between two concentrations of Mennonites at Buhler and Hillsboro. Since direct train connections could not be made between the two points, many sub-

tor Schellenberg, fifty-five, at height of his powers.

rs to his papers became overnight guests at his Through these visits, and his own visits at church ences, he learned to know intimately a very large er of Mennonites in the western half of the United . He soon purchased a second-hand 1903 model nder Buick, in which he visited neighboring Men- churches, frequently creating a panic among the that drew the top-buggies to the meeting places.

Beginning in Hillsboro

1913 the publishing business was moved to Hills- twenty-seven miles to the east of McPherson. Its ng equipment was merged with that of the Central shing Company, which was purchased by the Men- Brethren Church. The newspaper published by the any was also purchased. Its publication had been in 1900 by Dr. J. J. Entz and David Buschmann, gave it the name *Hillsboro Presse,* which was later ed to *Hillsboro Journal.* At the time of its pur- by the Church, it was edited by Jacob G. Ewert, ed paralytic, well known for his pamphlet, *Christ- Sozialismus,* who, for reasons of his socialistic tions, had thought the name *Vorwärts* more ap- iate than *Journal,* and had so named the paper in The editing of the *Vorwärts* now fell to the lot of am L. Schellenberg, a job which he relished above hers in his publishing career.

few years later, in 1915, a new two-story building, modern facilities, was constructed for the printing ess, which was named the Mennonite Brethren Pub- g House. In the offices of this building, Editor enberg, as he was now familiarly called, worked seven o'clock in the morning till six in the evening, n and year out. There he could often be found after r, with other townsmen, who, perhaps seeking refuge the sharp tongues of their wives, came to discuss ate of the union, or the morals of the community, latest happenings that had been brought to their

In its early days, and perhaps even now, Hillsboro was a fit setting for a Dostoyevskian novel, for its inhabitants were highly individualistic in their tastes, opinions, and morals. Their convictions, in fact, were so strong, that, if one were not aware of their sincerity, one would consider them opinionated; and their manners were frank to the point of bluntness. In this community, where there was little room for shades of opinion, such as are found in a more urbane and temperate society, he introduced the leaven of humor through his newspapers. The daily comings and goings of the townsmen, however drab they might be, he clothed with touches of human interest. Their foibles he treated with a light irony. By doing this he risked offending the overly sensitive, but his local news, as a consequence, had none of the insipidity that is so characteristic of the small town papers, which neither offend nor amuse.

In Search for Truth

In one respect, however, Editor Schellenberg shared the penchant of his community for absolutism. This was in his search for the truth. To his way of thinking there were no half-truths, for a thing was either true or false, and if it were true it was to be told, no matter how much the truth might hurt. To him, therefore, there was nothing more distasteful than the little white lies, the little dissemblings and hypocricies that are current in an urbane society. And while he may not always have fully comprehended the truth about matters, he never, like Pontius Pilate, turned his back upon it, or turned away from his search for it.

While his viewpoint on government and politics was typical of that generally prevailing in Mennonite communities, which held that that government is best which governs least, he nevertheless kept the columns of his paper open to the political commentaries of the socialist J. G. Ewert, who was a regular contributor. As editor, however, he generally eschewed giving endorsement to political parties or candidates, for he believed, as did Abe Lincoln, that "when a man looks with longing eye to political office, rottenness begins in his soul." He made an exception to this practice during the presidential campaign of 1916, when he advocated the re-election of Woodrow Wilson on a rather naive assumption that the slogan, "He kept us out of war," carried with it the implication that we should continue to be kept out of war. Before American involvement in World War I he received pamphlets and other literature that contraverted the current war propaganda about German atrocities. Usually these were sent him by way of the express office, since they were debarred from the mails. In his newspaper columns he spread before the public some of the information thus obtained, the truth of most of which has long since been substantiated by reputable historians. This action, in addition to his outspoken opposition to our involvement in the war, led to his being hooted on the streets as a "yellow-back" and "slacker," which were then the terms of opprobrium. The shouting was not

general, however; it was confined to a vociferous minority, which, in almost every community during a war-period, stifles, in the name of patriotism, all freedom of thought and discussion by its raucous cries of disloyalty.

"Inciting Riot"

In a Mennonite community of German origins, wartime intolerances are likely to be intensified by the desire to establish patriotism by a repudiation of background, and, also, unfortunately, by sectarian bitterness. So it was that eventually Editor Schellenberg was reported as disloyal to a federal investigative agency. "I know the editor for years," wrote the informer, who, incidentally, offered his services "as a censor or investigator." "He is radically pro-German and always has been making light of the government . . . . His paper is comparatively clean, except his editorials, in which he often attacks the government directly and indirectly. Some of his utterances come very near inciting riot." In support of these allegations, the informer submitted two red-pencilled copies of the *Zionsbote*. In one of these, the issue of July 11, 1917, a passage was marked in an editorial entitled "Questionable Patriotism," taken from the *Christlicher Botschafter,* which read: "It is a matter of complete indifference to many a person in our highly praised country that in God's word it is stated: 'We must obey God rather than man.'" In the July 18, 1917, issue, the marked passages were in an editorial that concluded: "Our people have instinctively recognized and felt that the Anglophile policy of our Government is a mistake that can bring only disadvantages to this country, and that England does the only thing, which she is really capable of doing, particularly since no advance commitments were obtained from her, namely, she plays the game unfairly with us." An investigation ensued, which eventuated in an order that Editor Schellenberg file with the local postmaster an English, as well as a German, version of every item in his paper that pertained to public affairs. To him this procedure was but a minor vexation. He believed, as did all other sensible men, that his activity in no way jeopardized the security of his country, and that a free society need not fear the truth, but, on the contrary, that it must have a knowledge of the truth to remain free. The only salutary effect of the measure, aside from swelling the volume of government archives, was to make him thoroughly bi-lingual, so that he wrote and spoke English and German with equal fluency.

Interest in Texas

World War I, however, left bitter memories with him. The policies of the American government, he continued to believe, were mistaken ones; and those of its allies suspect. He was grieved by the petty spite within the community, and particularly by "the continuous molestation and vexation on the part of the leadership of the Mennonite Brethren in Hillsboro," to quote his own words. His job, therefore, lost its savor for him. Like many professional men reared on a farm, who re middle age, he experienced a nostalgia for farm life, which, for that matter, he had never lost an interest, farmers constituted the majority of his readers. The la shortage in his community was acute, so he thought t settlement of new lands by the young and disposses would be desirable, particularly if such lands could purchased cheaply. New lands were, of course, no lon available through homesteading, as they had been his youth. He, therefore, began an advertising campai of lands in West Texas.

His publishing house, meanwhile, had become a su cessful business enterprise. Each year his reckonings its operations, which he prepared by burning midnig oil, showed increases in assets. These increases were tributable not only to his own careful management, b also to the exertions of his labor force, which, under t able direction of Bill Penner, worked hard, long, a cheaply. His own sons were included in this labor for and contributed, under parental duress, free labor un they reached sixteen years of age. They were usual put to work as printer's devils at ten, partly to ke them out of other deviltry, and while still in knee-pe fed the large rotary presses, standing on top of crack boxes placed on the presses' platforms.

In 1919 he resigned his job, to move to a farm Littlefield, Texas. The printing establishment he left hind had assets worth $16,384.50. The circulations of papers had increased, under his stimulating editorsh to 5,500 subscribers for the *Vorwärts,* and 3,500 for t *Zionsbote,* and the editions of the *Lektionshefte* amou ed to 50,000 copies.

Through the advertising campaign of the West Te lands, more than 15,000 acres were sold to Mennoni in Lamb County, in the heart of the cattle country, ne Littlefield, which was then a small town of four hund inhabitants. Not a cent of commission was accepted Abraham L. Schellenberg for the sale of the land. In t area, the virgin soil, a rich sandy loam, was more suit to cotton-raising than to wheat-raising, and the Me nonite farmers, accustomed to the latter, endured a f crop failures before they learned to adapt themselves the raising of crops for which the soil was suitable. Ab ham L. Schellenberg, who gave his farm the pretentic name of "Ozark Trail Grain and Stock Ranch," also s fered a few years of reverses. His last two crops, ho ever, were very remunerative, his last one being a bum crop. On the section of land he had under cultivation raised in one year 56,000 pounds of Sudan grass se 32,000 pounds of Red Top cane seed, 12 bales of cott and huge lots of hygeria, feterita, and maize.

Returning to Hillsboro

In 1922 the editor of the church publications resig In consequence of the overwhelming preference of church membership, whose advice was solicited, and on petition of the Hillsboro business men, the job

The Texas Dust Bowl in the thirties.

Mountains of black dust enveloped the land.

to Abraham L. Schellenberg, who thus again be-
editor. In the ensuing years he played a leading
the community, becoming mayor of the town for
terms, member of the board of directors of Tabor
e, and the like. His newspapers, which he edited
he zeal that formerly inspired him, now carried
of the tragic aftermath of the Wilsonian crusade
mocracy. From Soviet Russia came letters, smug-
ut by way of Turkestan and Manchuria, that told
sufferings of the Mennonites who had stayed be-
during the migrations of the 1870's. These were
hed in the *Zionsbote* and *Vorwärts,* and the readers
se papers were disillusioned early about the soviet
st experiment which, at a later date, served to be-
the thinking of an unknowing generation. Editor
enberg resigned his job on October 1, 1929, for rea-
imilar to those which impelled him to resign a
earlier. At the time of his resignation the publish-
siness, which had flourished under his manage-
n the preceding seven years, was worth $48,297.88.

d so began the last venture of his life. For some
he columns of his paper, the *Vorwärts,* had car-
dvertisements of land in Dallam County, in the
western part of Texas. This land, which he had
d many years earlier when, without much regard
ad maps, he struck out in a northeasterly direction
Littlefield, Texas, appealed to him as a haven from
owded and rather unfriendly area in central Kansas
ich he had spent his most productive years. "Be-
the North Canadian and South Canadian rivers
high plains of western Texas and Oklahoma," he
rapturously, "lies a level tract of country with
rfully rich soil. This area is blessed above others
st Texas with rainfall. Though this rainfall may
greater, it is distributed better. Less than three
ago no Mennonites lived there, now over three
ed families are found in three communities, and
others are found in between. Settlers, who have
here many years, state that a feed crop is practical-
ertainty each year, though a wheat crop may not
be." His faith in this country, unfortunately, was to be sorely tested.

In the Dust Bowl of Texas

The Mennonite settlements in West Texas, to which Editor Schellenberg referred, were made to the south and west of Dalhart. The most important of these was the Coldwater settlement, in which was found the Schellenberg farm, which was located about thirty miles west and four miles south of Dalhart. Farming operations began auspiciously in these communities. The virgin soil, with its heavy growth of buffalo and grama grasses, yielded heavily, and was of the right texture for wheat-raising. For the first three years the yields were bountiful, but, unfortunately, the crops had little monetary value, for the period of economic depression had set in. Thus, in one year, Editor Schellenberg sold his crop of thirteen thousand bushels of wheat at twenty-six cents per bushel.

The depression, however, was followed by something worse. The three communities, in which Mennonites had put about 30,000 acres into agricultural operations in recent years, became the center of the "dust bowl." The soil, which had been plowed deeply for wheat, was lacking in humus, ready to be swept up by the spring winds if snow and rains failed to bring moisture.

The spring of 1933 brought an ominous portent of the drouth that was to follow. The spring dust storms were more severe than usual, and the soil, lacking moisture, seemed so fine that the least winds caused it to drift. The spring was followed by a summer that was hot and dry. No rains came in the fall, and no snows in the winter.

In the spring of 1934 the farmers still looked vainly for rain. Early in March a heavy wind shrieked across the barren fields, now largely denuded of vegetation, sweeping up dust as it went along. Week after week dust storms occurred, which seemed to constantly increase in their intensity. Finally in one storm, on April 12, 1934, three hundred million tons of soil were lifted off the Great Plains, according to estimates made by the De-

"Dust . . . so that you cannot see."

"There are sand dunes as high as snow banks."

partment of Agriculture. Disaster had settled upon the land. "When the hard times began two years ago," wrote Schellenberg on September 5, 1934, "I hadn't the heart to write, for I was so despondent." The dust storms were unimaginable in their severity. The loose dirt was sucked up into swirling, boiling clouds that rolled slowly over the countryside, engulfing everything in pitch-black darkness. The dust sifted through window sills, door frames, and even sidings of houses, stifling and choking those within. "The whole house is full of dust, so that it is uncomfortable to breathe, and outside the dust gets into your eyes, so that you cannot see," wrote Schellenberg in September 1934. The soil was swept up as deeply as the plowshares had struck, and settled wherever obstructions existed in the paths of the winds. It settled upon sheds and fences, and particularly upon Russian thistles, during the years when such were still able to grow. "There are sanddunes as high as snowbanks in severe winters," wrote Schellenberg in November 1934, and "outside it looks like a desert." Vegetation, too, was cut off by the fine swirling sand and dust. In the fall of 1934, Schellenberg started gathering soapweeds, with their thin hard fibrous leaves, and hacked them to pieces for cattle-fodder, and this operation he was to continue for three more years.

But, on the Great Plains, hope springs eternal in the breast of farmers, who always look forward to the next year, if the present one is miserable. "We count on having a good crop next year," wrote Schellenberg on Chris mas Day in 1934. But the next year the drouth continue On March 3rd, he wrote that "a cloud came out of t southwest, and, in a few minutes it became so black fro the dust that the house was completely darkened." Th years 1936 and 1937 passed without substantial rain "I did not anticipate," he wrote on February 21, 193 "that we would experience so difficult a time here, thoug I did expect an occasional dry year. I now believe tha we ought to stick it out and enjoy the good years tha will doubtlessly return again."

And return again they did, after seven lean year which both man and beast found difficult to survive But the hard times had left their mark upon the forme editor. On January 28, 1935, he wrote that "it seem as if I have suddenly become old. Formerly I concerne myself with thoughts of the future and I planned ho to arrange things for the future. Now I turn backward in my thoughts." And his thoughts doubtlessly lingere upon his early years in Kansas, with their exhilaratin experiences of pioneer life—going to school, teaching, get ting married, rearing a family, and taking up, rathe hesitatingly, the work of managing the church papers.

The dust has settled in West Texas—and on the li of Abraham L. Schellenberg. He died on April 11, 194 He lies buried in a country churchyard east of Buhle in the friendly soil of the community in which he spe his boyhood years.

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Der Bildhauer einrich Mekelburger

VON KURT KAUENHOVEN

Gegnerschaft, in der manche Mennonitengruppen tlicher Auslegung des zweiten Gebots gegenüber lenden Kunst standen und noch stehen, wurde un- Mennoniten im Nordosten Deutschlands ungefähr n Ende der napoleonischen Kriege aufgegeben. Seit Zeit sind aus den weichselländischen Mennoniten- n eine ganze Anzahl Künstler hervorgegangen. Die von ihnen haben sich als Maler betätigt, ich nen- Johann Wientz (1781-1849), Heinrich Zimmer- (1804-1845), Franz Theodor Zimmermann (1807- Hermann Penner (1832-1894), Richard Loewens 1885) and schlieszlich den auch von Christian wähnten Hans Mekelburger (1884-1915).

entfernter Verwandter des letzteren, Heinrich urger, hat sich dagegen als Bildhauer einen Na- macht, er dürfte nach meiner Kenntnis wohl der sein, der sich aus den nordost-deutschen Men- familien diesem Zweige der bildenden Kunst ge- hat.

sein Namensvetter stammt auch er aus einem äuerlichen Mennonitengeschlecht des Weichsel- ngsgebiets, wo seine Vorfahren seit langem bei

Heinrich Mekelburger the sculptor (1885-1942).

Christ raising his hands in blessing.

Tiegenhof im Danziger Werder ansässig waren. Sein Vater war der Hofbesitzer Heinrich Mekelburger in Tiegenhagen, seine Mutter war Marie, geb. Schröder. Hier in Tiegenhagen wurde Heinrich Mekelburger, der Sohn, am 27.12.1885 geboren. Auch er schien durchaus dem bäuerlichen Beruf seiner Vorfahren folgen zu wollen, denn bis zu seiner Militärzeit arbeitete er auf dem Hof seines Vaters. Aber es muss schon lange eine künstlerische Begabung in ihm wach gewesen sein, vielleicht als Erbteil seines Grossvaters mütterlicherseits, Peter Schröder aus Tiegerweide, der sich ebenfalls mit Kunst beschäftigt und seinerzeit sogar eine Orgel gebaut hat.

Seine Begabung drängte den jungen Mekelburger zu einer künstlerischen Ausbildung, die er erst in Danzig, seit 1909 aber in Berlin an der Kunstschule des Kunstgewerbe-Museums fand. Seine künstlerische Laufbahn wurde jedoch zunächst gewaltsam durch den Weltkrieg

Plaster model of B. H. Unruh, well-known Mennonite leader, author, historian, and theologian.

unterbrochen, an dem er von Anfang bis zu Ende teilnahm. Als er zurückkehrte, begann seine abschliessende Studienzeit: er wurde Meisterschüler bei dem Bildhauer Professor Wackerle, der ihm die nachhaltigsten künstlerischen Anregungen gab. Seit dieser Zeit liess sich Heinrich Mekelburger dauernd in Berlin nieder, obgleich er seine westpreussische Heimat noch öfter besucht hat. Hier schloss er auch 1919 seine Ehe mit seiner Frau Margarete, geb. Herbert. Das Paar wurde in der Danziger Mennonitenkirche durch den Danziger Mennonitenprediger H. G. Mannhardt getraut, dem er später ein so schönes plastisches Denkmal gesetzt hat.

Die reifste Zeit seines Wirkens waren die Jahre nach 1935, als Heinrich Mekelburger in seinem eigenen Heim in Gatow bei Berlin schaffen konnte. Aber nur eine kurze Zeit war ihm dazu vergönnt, denn bereits am 20.12.1942 erlag er hier einer Krankheit im Alter von 57 Jahren. Sein künstlerisches Erbe wird seitdem verständisvoll von seiner Witwe verwaltet.

Wir können in dieser kurzen Würdigung keine Uebersicht über Heinrich Mekelburgers Gesamtschaffen geben, sondern wollen an Hand von wenigen Abbildungen nur einige Höhepunkte seines Schaffens hervorheben.

Ueberblicken wir die hier gezeigten Werkproben, so fällt gleich eine vorzügliche handwerkliche Schulung auf. Er verstand es, den künstlerischen Anforderungen der verschiedenen Werkstoffe gerecht zu werden und immer solche Lösungen zu finden, die der Natur des jeweiligen Materials entsprach, sei es nun die lichtüberspielte Bronze seiner Porträtköpfe sei es die duffe, fast atmende Weichheit des Marmors, sei es die markige Festigkeit des Eichenholzes, oder sei es die Körnigkeit und grosse Formen erheischende Sprödigkeit des Muschelkalkes. Aber damit ist sein handwerkliches Können noch nicht erschöpft, gibt es doch auch schmiedeeiserne Arbeiten von ihm.

Ueberdies schritt er in seinem Werk alle Möglichkeiten platischen Gestaltens aus. Es gibt von ihm Rundplastiken, wozu man auch seine Porträitköpfe rechnen mag. Es gibt von ihm ausgesprochene Flachreliefs, z.B. grosse in Holz geschnitzte Tiergruppen. Aber am meisten liebte er doch die vollkörperliche Plastik, die für eine feste Ansicht bestimmt ist, wenn er sie nicht gar, wie seine zahlreichen

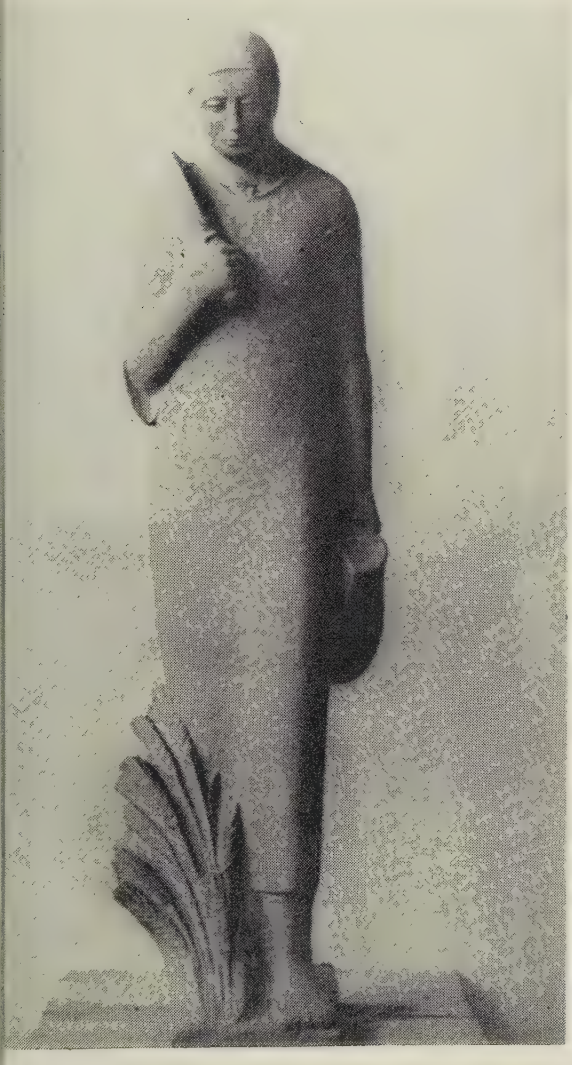
The Sower, done in limestone.

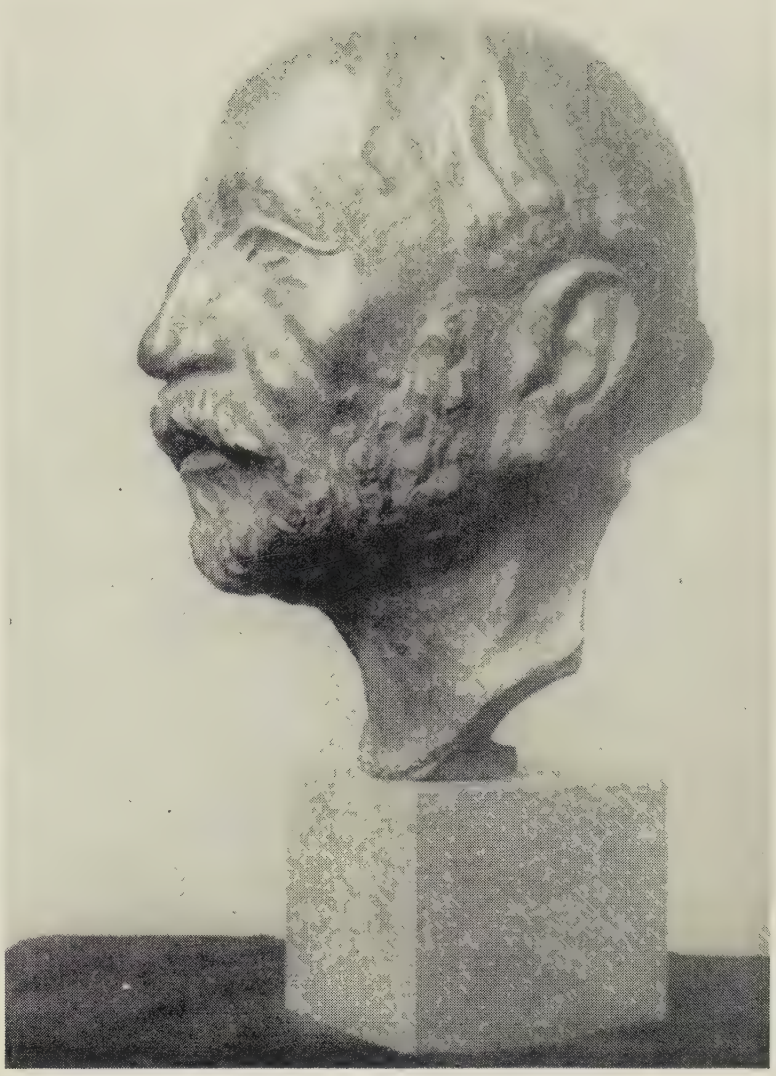
dnereien, dicht an eine Fläche band und daher nur nem Standpunkt aus betrachtbar machte.

e gleiche Fülle der Ausdrucksfähigkeit können wir llen, wenn wir die Abwandlung der Formen beon, wie sie sich durch den verschiedenen Zweck der verke ergibt. Heinrich Mekelburger hat nicht nur Kunstwerke geschaffen (Abb. 3), die einfach Ausder in ihm waltenden inneren Welt sind, nicht nur ch Bildnisse (Abb. 2, und 5), die durch ihr ge- Studium aller Feinheiten der menschlichen Geildung und durch eine geschlossene Wiedergabe des teristischen fesseln, sondern bei der nahen Verg der Bildhauer-und der Baukunst widmete er uch einer grossen Reihe von Arbeiten, die dienend Grösseres Gefüge eingegliedert sind (Abb. 1,3,4). g fast scheinen, als habe hier auf dem Gebiete der andten, der Aussenplastik die besondere Stärke des uers gelegen.

e sehr er neben dem Typischen auch das Charakche beherrschte, mögen die zwei Bildnisköpfe be-

The Reaper, a limestone figure.





Bronze portrait of H. G. Mannhardt (1885-1927), elder of the Danzig Mennonite Church.

weisen, die wir hier bringen können und deren Urbilder viele unserer Leser kennen. Sie werden daher auch in der Lage sein, zu sagen, dass die erste Anforderung, die wir an ein Bildnis stellen müssen, die der Aehnlichkeit, hier trefflich erfüllt ist. Die wohlwollende Güte und die ganze geistige Bedeutsamkeit des Danziger Mennonitenpredigers Hermann Gottlieb Mannhardt (1855-1927) wird in Heinrich Mekelburgers Porträt voll lebendig, und es ist zu verstehen, dass die Danziger Gemeinde gerade dieses Bildwerk in einem Bronzeabguss zu bleibendem, ehrendem Gedächtnis des so vielfach verdienten Mannes im Danziger Predigerhause, der langjährigen Wohnstätte Mannhardts, aufstellte. Im gleichen Jahr, in dem dieser Kopf entstand, 1928, schuf der Künstler auch noch eine Mannhardt-Plakette, von der vier Bronzeabgüsse hergestellt wurden, deren eine in das Landesmuseum für westpreussische Geschichte zu Danzig-Oliva kam.

Das Bildnis von B. H. Unruh-Karlsruhe, 1929/30 in Berlin entstanden, ist leider nicht in Bronze gegossen worden, wofür es eigentlich bestimmt ist. Es scheint mir wesentliche Züge dieses bedeutenden Führers der russ-

(Fortsetzung auf Seite 47)

MOTHER TONGUE FRUSTRATION

BY GERHARD WIENS

ON that all-too-distant day when I first took my seat in the hushed first grade room of our village school, the school of a Dutch-German Mennonite settlement in the southern Ukraine, I knew that I was entering a new and very strange world, a world in which my Low-German mother-tongue would not be understood, a world in which two other languages, very foreign languages, were used instead. I was worried, yet eager to begin the study of the two foreign languages at once. We told our mothers good-bye in Low-German and bravely faced the teacher, our first acquaintance in that foreign world.

Home seemed very far away when this man, who but yesterday had chatted with us in Low-German, now began talking to us in that distantly similar language which we had often heard in church, but never understood—*Guten Morgen, liebe Kinder.* In the afternoon the same man began talking to us in a language which sounded humiliatingly like the language of our farm laborers and maids. We realized with pride, however, that we were hearing *High*-Russian, not the *khokhlatsky,* the Low-Russian of our stable and kitchen. During the next few weeks and months we were introduced to many meaningless symbols, in print and in writing, for many meaningless words. Since Low-German was not to be heard in the classroom we only whispered to each other in our own language and for the rest kept frigidly silent in two foreign languages.

Our settlement, consisting of sixty farming villages with a total population of about thirty thousand, was sufficiently large and compact to permit the preservation of our language and our way of life. In the course of time their preservation became, in our minds identical with self-preservation. The economical, intellectual, and ethical standards of the Russo-Ukrainian peasantry surrounding our little German world were low and seemed even lower to us. We judged all Russians by our Russo-Ukrainian peasant neighbors and found it difficult to believe that there must be some good, intelligent, and clean Russians in the rest of the country. There were, fortunately, intellectual leaders among us who knew the Russians well and loved them sincerely. And those of us who continued our education beyond the elementary school, gradually attained to a true vision of Russian culture, of the Russian mind and the Russian soul. Some of the young men who went to Russian universities—far off and foreign places like Odessa, Moscow, St. Petersburg—even came home with Russian wives. But they were promptly ostracized by their communities.

This, then, was the psychological and mental atmosphere in which we received our early schooling. There was a yawning chasm between our homes and our schools and each child had to build his own bridge across it. Most of the children never got across and remained Low German colonists all their lives. A few of us succeeded only after years of blind groping in the dark. But even in school we were forever travelling in interstellar space between two worlds, the German and the Russian. Some of us began to enjoy this after a while as keen adventure, but many became quite tired of such a nomadic life.

Learning High-German was easy compared to our struggle with Russian. High-German, it is true, is so different from our partciular dialect of Low-German that at first it seemed a foreign language to us. Yet it amazes me to this day how quickly we acquired a subconscious working knowledge of the various and complicated rules governing the sound shifts and other changes which distinguish High-German from Low German. Before long we had Grimm and Verner at our fingers' tips and constructed and reconstructed cognates almost at will. By the end of elementary school we spoke High-German quite fluently, even though with doubtful correctness. Our greatest grammatical difficulty came in the use of the dative and accusative cases—*und stand "mir" sagst "mich."* Our pronunciation left much to be desired. We were taught to say *kühn* and *schön,* but outside the classroom it was usually *kien* and *schehn.* Other mispronunciations might, in a spirit of generosity, be called characteristics of our accent.

Our progress in Russian was slow and ardous. Russian was a foreign language to us, yet it lacked the fascination of a foreign tongue. It was merely Russian. In our primers and readers we read about Russian boys and girls, but these were not like us. We refused to identify ourselves with these ragged peasant children in *lapti* (bast sandals). And we laughed at the notion that words of wisdom could come out of the mouth of an old bearded peasant who was socially and economically very much the inferior of our fathers. As children of a very orderly German community, we keenly relished the early Slavs' ingenuous confession: "Our country is large and rich, but there is no order in it." These disorderly Russians!

Our progress in Russian was also seriously retarded by lack of practice in school and outside of school. The Russo-Ukrainian lingo of our laborers was of no help. It did not occur to us to seek out the few Russian intellectuals among us for conversational practice, nor did they show any inclination to cultivate the cultural companionship of grade school children. Only those of us who early developed a fondness for reading obtained some much needed additional practice.

naturally spoke Russian with varying degrees of
n accent. Generally, however, we mastered the
ciation fairly well, although some consonants re-
o be softened and the *very* too often was identi-
th the German long ö. It goes without saying that
e taught the South Russian, not the Moscow ac-
he Moscow accent in anyone but a native *Mosk-*
as regarded as affectation. I might say to our
that we resisted the Ukrainian influence suffi-
not to turn the *kh* and *g* into an *h*. Incidentally,
nsferred the kh in Russian words of Greek origin
r German counterparts, and even now I have to
myself not to pronounce that *ch* in *charakter* as
ien.

ere was much about Russian grammar and usage
as difficult for our little Low-German, High-Ger-
minds to grasp. We experienced the greatest diffi-
with the irregular verbs and in the correct use of
pects. The logic of the aspects was foreign to our
n *Sprachgefühl* and we blithely continued to use
wherever *werde* was called for in German: *Ya*
napisat. The vagaries of the Russian stress baf-
s. In our reading, poems were welcomed as a relief,
re determining the stressed syllable was automatic.

were happy to find that we already knew dozens
ssian words which Russian had, presumably, bor-
from Low-German. We recognized in *durak* our
ur'rak, in *boro'tsa* our own *biro'tsi*, in *koby'la* our
l. Other apparent borrowings were: *prostoy, vin-*
mogila, khata, papirosa, domkrat, desiantina,
piroshki, and many others.

r love for the Russian folk song was spontaneous.
could resist it? We generally liked to learn Rus-
oems by heart and did a great deal of that. But
ew grade school pupils ever read a Russian book
was not prescribed as part of the school work.

ce out of elementary school however, we usually
rapid progress in both Russian and German. We
njoyed stimulating contact with some of our high-
d and completely bilingual intellectuals. We be-
acquainted with educated Russians. We had our
y society, in which we diligently strove for our
stic improvement. Low-German was dropped even
our everyday talk, not only that we might get more
ce in Russian and High-German, but also because
re now ashamed of our humble mother-tongue. We
enjoyed letting the people know that we were
rapidly budding intelligentsia.

n what occasions and to what extent were Low-
an, High-German, and Russian used? (For we
were trilingual, perhaps even quadrilingual, if we
consider Ukrainian which some of our people knew
than Russian.) We used Russian and Ukrainian
mixture of both with our laborers and our Slav
bors. Our official documents and business letters
usually in Russian, sometimes in German. We did
our mental arithmetic in Russian. We started and stopped our horses with *noa* and *prr,* and told our cows and sheep in Russian where to head in. We often exclaimed, and occasionally cursed in Russian.

But we never prayed in Russian. All our religious services were conducted in High-German. In our Low-German homes grace at table was said in High-German, and even before we entered school we had learned a High-German, bedtime prayer by heart. We were a pious people, yet we rarely touched upon religious subjects in our everyday talk. It never occurred to anyone to address God in Low-German, not even mentally. That would have seemed downright irreverent.

Since our Low-German was not a written language we used High-German in our letters to one another. We would never have thought of speaking anything but Low-German to our father and mother, but we wrote them letters in High-German. How odd, how foreign these letters sounded when they were read aloud in the family circle!

Our few writers must have experienced the same feeling of oddness and spiritual incompatibility when they wrote of our utterly Low-German life in High-German. We had a relatively large number of cultured and culture-loving people among us, yet few of them expressed themselves in writing. With the exception of a few modest, but very charming works in Low-German, no attempt was made to use our dialect in writing. Yet a Mennonite talking High-German to his own wife or son, in his own backyard, was simply not a convincing character, at least not to the Mennonite readers. These readers, moreover, saw nothing worth writing about in their humble village existence and approached the prophet from their midst with critical intent. They had been brought up on the literatures of Germany and Russia and were content to adopt them, seeing no need to create a literature of their own.

Yet we felt ourselves a distinct people. We adopted Germany and Russia as our countries, but never fully identified ourselves with them. Yet, although we had the emotions of nationalism, we were denied their normal cultivation. Never in school, and rarely elsewhere, did we read about our own settlements, our own history, our own great men. We did not study our own literature. We did not sing our own songs. We were denied, as school children, the thrill which most of my readers must have experienced, the thrill of spelling out for the first time the story, word for word, which they had long before learned by heart from their mother's lips. The mother-tongue! We were taken away from home very young. Many of us came to love the tongues of our adoption. We became proud citizens of two great worlds. But sometimes even now we dream of a little village lost in the Steppes, and we hear a voice, *Min Jung, wo lang best du nu aul wach*—and we awake very, very homesick. (An abbreviated reprint from *The Modern Language Journal,* Dec., 1952).

Seventeenth century ceramics created by the Hutterites, now in museum in Vienna.

THE FRONTIER COMMUNITY

BY ROLAND BAINTON

THE present article deals with the Hutterites or Hutterian brethren. Here we come to a new chapter in Anabaptist history because the Hutterites for the first time were in a position to form a community and not merely a fellowship of those committed to the New Testament pattern. Up to this time the Anabaptists had been unable to achieve a corporate form and scarcely even an outward fellowship because of the intense persecution. When then they were able to gather groups, usually of about a hundred in a community, a new chance was offered and a very different mode of behavior was required, for it is one thing to be in the opposition and quite another to assume control; then the entire community must turn from obstruction to construction. For this the first Anabaptists were scarcely prepared because the kind of people who are expert in opposition are often the very worst to try an experiment in living together. The early Anabaptists had been masters of the art of obstruction. They were the sort who would mount the pulpits like Blaurock and start preaching in advance of the minister, or would tour the countryside, calling in the homes and telling the inmates their way of life was all wrong. These were the sort who would baptize in the market place from the public fountain. When arrested they would sometimes defy the court and refuse to answer anything, or would wax denunciatory and call their examiners idolators and heathen. These were the sort who would endure torture without failing and martyrdom without recantation.

All of this calls for tremendous qualities of endurance, a terrific conviction of being right, and of being sustained by God. It involves also an overwhelming sense of mission, of a word to be delivered. Now suppose that half a dozen of these prophets come together—each has

These ceramic productions by the Hutterites show great attention to details and expert craftsmanship.

all feel inspired; each is prone and prompt to rs idolators and heathen; all are so earnest about n as to incline toward the censorious. Try now a community out of people like this.

was the situation of the first Hutterian colonies. onder that we encounter among them divisions ts. The quarrels sound rather trivial as one reads nicles, but if one realizes all that had been en- nd the qualities acquired, one marvels that the stage was surpassed and a community achieved as endured these four hundred years.

documents to be studied in this article emanate e first period and may give an unfair picture of tterians because too much attention is called to ly squabbles. On the other hand, their achieve- attaining stability is enhanced by a knowledge had to be overcome and this part of their story es the problem which invariably arises when the ion finds itself suddenly in a position of responsi-

Hutterian Ideals

re turning to the actual history it is well to have l the ideals of these Anabaptists. They aspired a highly integrated type of community and even re the pattern of the fourth chapter of the book with the sharing of goods in a religious com- n. This, of course, was not modern communism it was not enforced by liquidating the opposition. It was entirely voluntary in character and religious in its motivation. Neither was its object to improve the standard of living as in Russian communism. The point was, not to be richer, but to share. The ideal resembled the Fransiscan poverty of the Middle Ages because the plan was to live with the utmost simplicity, with no luxury, no adornment, no ostentation. No member would lack because all would share, and none would call anything his own.

The degree of integration in the community affected even the family pattern. The Hutterites did not renounce family life, but the choice of mates was to be made by the community. This was a variant of the medieval pattern where the parents selected the mates. The congregation now assumed the role of the parents. The elders would select the pairs to be mated. The emphasis was on companionability only in this sense that those chosen to be companions should be companionable and the basis of their companionship was devotion to the same Lord, and the same church. So great was this devotion that for it all personal tastes and inclinations were to be set aside and the decision of the elders accepted as the will of the Lord. Above all, there was opposition to any marrying "out of meeting," to use the phraseology later adopted by the Friends.

The ideal of the community was well expressed in the following hymn. Verses have been selected to illustrate the essential ideas:

A mighty zeal is on me
To sing a clean new song.
Oh Lord my God I call Thee
To quicken now my tongue
To sing the true communion
Lost since the Apostles' day
Through lies and force in union.
But now we see the way.

These lines set forth the theory of the fall in church history immediately following the days of the Apostles. The fall has been arrested and the primitive purity is about to be revived in the church of the restoration.

In God the Father's features
The primal man was made.
To him were given all creatures
That he should be obeyed.
He and his wife ruled them alone,
Themselves without contention,
Avoiding all dissension.
Thus unity was shown.

In this verse the era of perfection is carried farther back to the very garden of Eden when the primal pair had all things in common and dwelt in unity.

Ceramic jar now in museum in Vienna.

Christ quite briefly gave command
"If you would perfect be,
Sell your goods on every hand,
Come and follow me."

Here religious communism is derived not so mu from the practice of the early Jerusalem congregati described in Acts, as from the command of Jesus.

Into one body is the wheat
From many made to one.
The Spirit draws and by its heat
A single loaf is done.
The grain which is not broken
And is not in the bread,
Will have to be forsaken.
Its inner life is dead.

This final verse uses the imagery of the Lord's Su per to enforce the lesson of unity. There is no dir reference obviously to the Supper, but the figure of t grains finding their unity in the loaf was very early us by Christians to explain the nature of the unity induc by the Eucharist. The point that the grains must fir be broken strikes the common note that martyrdom is t lot of the true Christian. Finally those who do no meet the test are to be excluded from the congregatio

The Great Chronicle

The Anabaptists of the branch known as Hutter described their great venture in an historical book whi was brought by them to this country. Long it wa thought to have been lost, till A. J. F. Zieglschmid Northwestern University went to their colony thinki it might have crossed the sea. To his amazement an delight there it was. He edited it under the auspices the Carl Schurz Foundation. Just a word about th Chronicle. There is a copy, of course, in the Bethel Co lege Historical library: a ponderous volume. It ought be, because it starts out with the creation of the wor and places the birth of Christ in the year 3360 from t creation. The portion summarizing the Old Testame history is for us unimportant. The crucial point is th Christ sent out his disciples, commissioning them to ba tize all peoples with the assurance that all who *belie* and are baptized shall be saved. Matthew 28:19 and Ma 16:16 were the cardinal texts. The chronicler then pass to the Book of Acts and emphasizes that the Apostl had all things in common.

The account proceeds to describe the persecution an the witness in blood of the early church; the corrupti that came with Constantine when the cross was engrave with the sword; the subsequent corruptions in the Midd Ages when churches of stone replaced churches of me when pictures and statutes supplanted heartfelt devotio and Christ was cast out by the crucifix. According the chronicler some in the Middle Ages anticipated t truth: the Waldensians, the Fraticelli, Wycliff, the P cards, John Hus. Not Martin Luther, however, for

ew Babel, who spent all his time railing against cy. He had a false view of the sacraments, not- infant baptism—as also did Zwingli. The Hut- ere not disposed to admit any indebtedness to stream of the Reformation because they were ct at that moment with the reformers and were death at their hands. Naturally these new per- were painted as only a variant of the papal t. The Anabaptists saw their own forerunners the medieval sects.

e sixteenth century a new beginning had com- Since God wished to separate a peculiar people t the world, He had caused the true star of the to shine again "in these our days, when Grebel nz and the others of Zürich, Blaurock and the an the church of the restoration"—the church ew dispensation. That story need not be repeated e are concerned rather with the beginnings of terian movement.

Austrian nobleman, Leonhard von Lichtenstein, an asylum upon his estates, and when the Em- erdinand threatened to invade and drive them onhard von Lichtenstein replied, "If you do, I et you with cannon balls." The first retreat of- these pacifist Anabaptists was thus to be pro- y force of arms. Some were greatly disturbed, ob Wiedemann sent a letter to Lichtenstein saying, ou threaten to protect us, we cannot stay." He colony withdrew, therefore, and addressed an- obleman at Austerlitz with the request: "May e? You know we will not pay the war tax, and we willing to be defended." The nobleman replied, ell, even if there be a thousand of you, we will u in." The nobility appreciated the thrift and of these religious exiles and supplied them with gons in which to make the transfer to Austerlitz. gan their opportunity to try out the life of com-

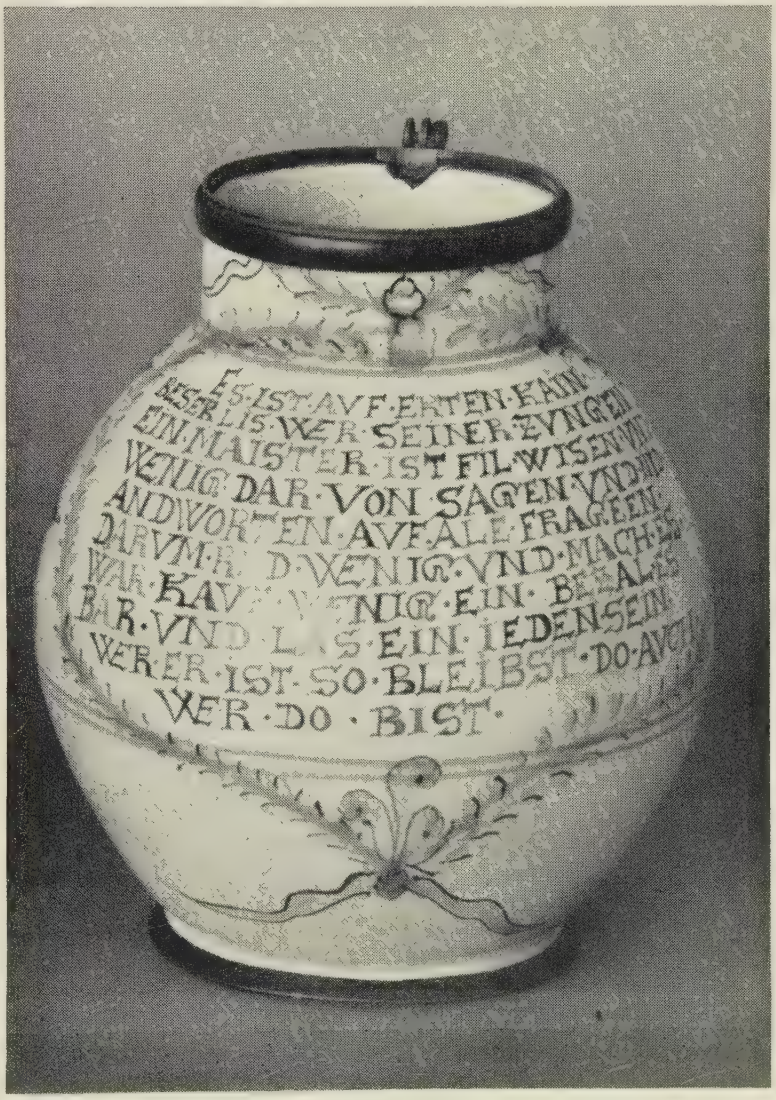
Quarrels

st immediately quarrels commenced. They were ll sorts of matters, sometimes very inconsequen- ob Wiedeman, for example, proposed husbands girls who were not duly obedient. He told them did not accept the men selected, these men would marry heathen girls. The young ladies murmured. ere were in the group some men distinguished learning who sought for themselves an extra ce in the refectory of *Speiss und Trank*. Others disposed to reward book learning and in any case bious whether it was a distinction and not rather ent. Certainly it should afford no special privi- the refectory. Then came complaints that the were being too severely disciplined. Quarrels among the rival leaders of the community. A cer- bel withstood Widemann, and Widemann with- äbel. The upshot of it all was that one separated from the other and went to Auschwitz. So then there was an Auschwitz group and an Austerlitz group.

The Auschwitz group was being led by a Simon Schützinger. To this group came Jakob Huter, from whom comes the name Hutterite or Hutterian. Schützinger was already the leader, but Jacob Huter was a "shepherd." The sheep then had two shepherds, and the question arose as to the relationship between them. The elders asked Jakob Huter what he would like to do. He declared himself ready to "serve," an ambiguous offer since he who serves is greatest. A certain Philip then arose to characterize Huter as a supplanter of Simon and a very "devil in the land." Jacob assured the others that he desired only to serve. They referred the matter to the congregation. Simon Schützinger said that at the church in Jerusalem there was but one head, namely James, the brother of the Lord. Jakob Huter was not entirely convinced. He was reminded that when Korah rebelled against Moses, the earth opened and swallowed the insurgent.

The proposal was to make Simon a "shepherd" and Huter an "apostle," with differentiation of function. This was referred to the congregation. One said that it were better if both were equal, but nevertheless for the sake

Pitcher in Hutterite ceramic collection.



of order it would be preferable if Jakob Huter were subordinate to Simon Schützinger. And all the people said, "*Ja, Ja.*"

But this did not settle the matter. There were still further disputes until Jakob Huter in the interests of peace declared himself willing to assume a subordinate role. Then the word was whispered that the wife of Simon Schützinger was a Sapphira, that she had a little hidden personal property. The leaders resolved to search the rooms of all the community, and coming to that of the Schützingers went through the drawers and found a few extra shirts and four pieces of money. They said to Simon Schützinger, "Did you know this money was there?" He confessed. They said, "Then not only is your wife a Sapphira, but you are an Ananias," and all the congregation wept. Simon had to do penance, and was deposed from his position as "shepherd." Jakob Huter became the "chief shepherd." One would conclude that Simon had been entirely discredited, yet Philip was not satisfied and suspected that the whole episode had been engineered by the jealousy of Jakob Huter. Philip then led a dissenting group which came to be known as the Philipists.

This is the account as it appears in the Chronicle of the Hutterites. It strikes one as petty and contentious, though, of course, one can understand that if a community were committed to allow absolutely no private property then to retain anything was breaking the rules. But certainly there was a spirit of censoriousness about it all. John Horsch in his history of the Hutterian brethren feels that the Chronicle is partial to Jakob Huter and that it places a rather unkindly interpretation on the share played by Philip.

For myself, I do not know the ins and outs of it all. But this is quite plain: There was a quarrel and there was a division. Personal elements were involved. More significant was the attempt to preserve the precise pattern of the community by disciplining any member who deviated from the rules in the most minor degree. This is the kind of problem which arises when a church resorts to the ban. If there is no ban the whole quality of the community may deteriorate until there are no standards at all, but if the ban is invoked, it may lead to inquisitiveness, distrust, and censoriousness. Here then is the problem of how to maintain the balance between no standards at all and standards too harsh and uncharitable. If some of us are insensitive to the problem, it is because we have abandoned all discipline. The Hutterites were in trouble because they took the ideal of Christian perfection more seriously. The outcome was a division.

An odd thing then happened. When Huter emerged as the acknowledged leader of the community he was consumed with a great urge to leave and go on a missionary journey. Perhaps it is unfair to him to suggest that he thirsted for conflict and when the community was tranquil felt impelled to seek a challenge beyond. One must not overlook, of course, the great commission incumbent upon every member. In any case, Huter one day announced that he had a leading to go to the Oberland. He said to another, "Do you have a leading?" "No," said he, "I do not have a leading, but if the community says so, I will go." They were about to leave when the hand of King Ferdinand fell heavily upon the colony, just as some measure of genuine community was being achieved. Again these Anabaptists became exiles living in the open, beneath the sky in the woods. Once again they became the protestors crying, "Woe unto those who persecute us against the truth of God. We have many widows, orphans, sickly little children. All that we have built up by the sweat of our brows is taken from us. We are robbed; we are stricken; we are ready for death. We have no outward blemishes; we are true followers of Christ. We know not where to go. May God show us the way."

The scattered community debated what to do. They could not re-form on the former basis. Huter had already gone on his missionary tour to the Tyrol, where he was in the end captured, fearfully tortured, and executed in the year 1536. Magnificently stalwart was he in the teeth of pain and death. He had been with the community but three years. To it he gave his name, but one may doubt whether Huter so much as perhaps Peter Riedemann really knit the community together.

The Healing of the Breach

In the meantime new experiences made for healing and reconciliation between the factions. Three years after the execution of Huter, in the year 1539, a group of the Philipists decided to come over to Steinbrunn to meet a group of the Hutterites in the hope of overcoming the old dissension. But when the Philipists arrived, they found the Hutterites already in prison and the Philipists, too, were promptly seized, some 150 of their men and all were thrown into the Schloss (the castle) at Falkenstein. King Ferdinand then sent his marshal, some doctors, and priests together with the executioner who, says the Hutterite chronicler, is "their high priest, on Christmas Eve, and they began with guile to assail the witnesses of the truth." They demanded to know what was the ground of their hope and where their treasure. Then the faithful with one voice confessed Christ the Savior as their only comfort, hope, and treasure through whom they had received the Father's hope and mercy. They were examined and pressed with regard to many other articles of their faith, particularly their view of the sacraments. Did they believe Christ to be in the elements? The examiners who were Catholics declared, "Our Lord God is in the sacrament." The brothers answered, "He is a dumb God, then, if he's in the elements." The examiners thereupon went back to Vienna while the brothers remained in prison. Here they were kept until the new year, 1540, when the king's marshal came once more with the provost and a band of horsemen. The verdict was announced that all the able-bodied men were to be placed

galleys of Admiral Doria, commander of the Im- Fleet against the Turks in the Mediterranean. If utterites had been condemned merely to slavery, ould have borne it, but this sentence meant mili- rvice, since they were to row the galleys which ight the Turks.

ty able-bodied men were picked out for this They were bound together two by two with ropes. aker men were kept in confinement; the women ldren were about to be released. The families said e to fathers and to husbands. There were tearful s with mutual encouragement to stand firm, while es exhorted their husbands whatever came not the faith, and likewise the husbands their wives. he marshall and the officers of King Ferdinand ot refrain from tears. After long imprisonment, ety, bound in pairs, were brought out of the pri- eir wives and their children stood on the tower *Schloss,* and waved to them until they were out t. Then the women and children, being released, ck to their homes.

Hutterites and Philipists, reunited now in suf- two by two were marched overland to the sea at As they left the castle the commander said, "Over e of this castle should be inscribed the words, 'So godly have never been before in this place since built.'" The Chronicle says the reason for this tion was that they had testified against the Pope, the priests, against the idolators, against sinful and King Ferdinand on this account deemed them to be condemned to the fleet. They rejoiced that r journey they were allowed during the daytime ogether, to encourage one another and were not en to sing as they passed through the market of the towns. The story of this trek was noised Men heard of it in France, in the Ukraine, and the Wends, a Slavic people, and thereby many ought to make the great decision.

the twelfth night after Christmas, they arrived st, and there were thrown into a fortress. An aper- oved to be open which led to the wall. Was there conniving jailor? The ropes with which they had ound were tied together and with these the men nselves down over the wall. All escaped. Nearly e able to make their way back to their families, elve were recaptured and placed in the galleys. ronicle says that all twelve refused to row in the against the Turks. "We do not know what be- f them, but we can be sure they had no pleasant

The Golden Interlude

s phase of persecution passed. Favorable princes made it possible for them to re-assemble. Then a period of some twenty-five years which they their "golden age," in which communities were re- , in which the older dissensions were overcome, and the basis discovered for a genuine and continuing community life.

Peter Riedemann was the new leader who perhaps even more than Jakob Huter gave cohesion and coherence to the movement. The modern Hutterites have brought out an English translation of the *Confession of Faith* by Peter Riedemann. This is a more systematic exposition of the beliefs of the Brethren than anything to be found in the Chronicle. Here are a few excerpts:

With regard to the church. "The Church of Christ is the basis and ground of truth, a lantern of righteousness, in which the light of grace is borne and held before the whole world, that its darkness, unbelief and blindness be thereby seen and made light, and that men may also learn to see and know the way of life. Therefore is the Church of Christ in the first place completely filled with the light of Christ as a lantern is illuminated and made bright by the light: that his light might shine through her to others.

And as the lantern of Christ hath been made light, bright and clear, enlightened by the light of the knowledge of God, its brightness and light shineth out into the distance to give light to others still walking in darkness, even as Christ himself hath commanded, 'Let your light shine before men, that they may see your good works, and praise God, the Father in heaven.' Which thing, however, cannot be other than through the strength and working of the Spirit of Christ within us. As, however, the outward light sheddeth a ray and beam, in accordance with its nature, to give light thereby to men, even so doth the divine light, wherever it hath been lit in a man, give forth its divine ray and beam. The nature of this light, however, is true, divine righteousness, brightness, and truth, which is shed abroad by the lantern which is the Church of Christ, more brightly and clearly than by the sun, to give light to all men.

"Thus the Church of Christ is and continueth to be, a pillar and ground of truth, in that truth itself sheweth and expresseth itself in her, which truth is confirmed, ratified, and brought to pass in her by the Holy Spirit. Thus, whosoever endureth and suffereth the working of the Spirit of Christ is a member of this Church; but whosoever suffereth not this work but alloweth sin to have the rule over him belongeth not to the Church of Christ." The church then is to be a light unto the world, its social influence is not so much by permeation and affiliation as by example.

As for the sacraments. "In taking the bread and giving it to his disciples, Christ desireth to show and explain the community of his body to his disciples, that they had become one body, one plant, one living organism and one nature with him, as Paul interpreteth it, 'We who are many, are one bread, and one body; we, who all partake of one bread.' He, however, in saying this, doth not give them his body, his flesh and blood, to eat, as it hath been twisted by the deceiver and made into idolatry; but, as we have said, he teacheth them

that they are members of his body, and as the bread is made a loaf by the bringing together of many grains, even so we, many human beings, who were scattered and divided, of many minds and purposes are led by faith into one, and have become one plant, one living organism and body of Christ, cleaving to him in one Spirit, as the Lord pictureth more clearly for them in still another parable, when he saith, 'I am the vine. Ye are the branches.'" Riedemann's point is that Christ in breaking a loaf for his disciples and in commanding them to eat showed that they must bear the likeness of his death, if they would partake of his grace and become heirs of God. As Paul also said, "We are heirs of God, and joint-heirs with Christ if so be that we suffer with him that we may be raised to glory with him."

Riedemann has a passage about rulers in which he says that the Christian is not to be a magistrate. Are then magistrates to be rejected? "No," he answers, "if they divest themselves of their glory as Christ did, and allow Christ, only, to use them." Then the way to life would be as open to them as to others. "But when Christ beginneth to work in men, he doth naught other than what he himself did—and he fled when men sought to make him a king." The statement is not altogether clear. Does it mean that a man might still be a magistrate if he divested himself of his glory, or does it mean that if he really became a Christian he could no longer be a magistrate? Possibly the second is the interpretation. For at any rate he could be a magistrate only if he did not take a life. And as for war, "your swords shall be made into plowshares." "Therefore a Christian neither wages war nor wields the worldly sword to practice vengeance, as Paul says, "Dear brothers, avenge not yourselves, but rather give place unto the wrath of God, for the Lord saith, 'Vengeance is mine, I will repay it.'" Now if vengeance is God's and not ours, it ought to be left to Him and not practiced or exercised by ourselves . . . Therefore Christ said to Peter, 'Put up again thy sword' . . . . It hath been said to the men of old, 'An eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil.'"

The life of the community according to Riedemann should be marked by sobriety. There should be no drunkenness. A member of a community could not be an innkeeper, nor sell wine and beer. I believe that the total abstinence movement stems from the Anabaptists of the sixteenth century, and I think they are the first Christian group who laid such an emphasis upon sobriety.

How Survive

Such, then, was the emergent pattern. Then arose the question as to how it should be preserved. There were only two ways—one was propagation and the other by conversion. But if the Hutterites remained in their communities and did not go into the world round about how could they gain new converts? Increasingly they were thrown back upon themselves by a hostile environment. Hence, they could perpetuate their colonies only by having families, not by winning new converts. Some recruits indeed there were. Yet the colony tended more and more simply to reproduce itself. In that case the children must be so reared that they would share and carry on the faith of their fathers. To do this is no slight achievement. It is not easy to make Abrahams out of Isaacs who have been sacrificed on the altars of the fathers' faith. Not infrequently they will rebel. That a community could hold its children for four hundred years is an amazing achievement.

The Hutterites provided schools for their children. One would like to know more about them. The Chronicle preserves a few prayers for children. One suspects they were written by grown-ups and one wonders how much they would mean to children. But possibly children are underestimated.

Here is one of the prayers for children. It is indeed a wonderful prayer, but could a child be expected to grasp its import?

"Oh Thou, almighty, gracious, eternal and merciful God, who hast created all things in heaven and earth and sea and made them holy and good, and in Thy grace hast made us in Thine image, we thank Thee, Oh holy Father, and we bless Thy holy name, for Thy great and unspeakable grace and mercy. We beseech Thee, dearest Father, that Thou wilt mercifully look from heaven upon us poor and miserable orphans, may we be beholden to Thee, give us Thy blessing and Thy heavenly wisdom. Oh Thou gracious and merciful God, plant us according to Thy divine will and may we from early years be reared in Thy fear and obedience, in Thy truth and righteousness that we may learn to honor, praise and laud Thee together with all Thy holy people whom Thou hast called from all quarters of the earth out of the world. Wherefore they are despised, persecuted and hated by all men. Oh Lord, strengthen and comfort Thy people . . . O heavenly Father, we little children pray with all our hearts that to our parents, who in Thy grace Thou hast given to us for our correction, may be given grace and power, understanding and wisdom that they may rear us according to Thy divine will, that they may keep us from evil and direct us to good. Oh heavenly Father, we pray for our dear brethren who lie in hard imprisonment throughout the earth, in anguish, distress, and privation. Strengthen and comfort them with the power of Thy Holy Spirit and keep them in Thy truth, holy and unblemished before Thy face. Oh holy Father, we give ourselves entirely to Thee, Do with us as Thou wilt, only take not Thy mercy from us, nor from Thy people. All this we pray, Thou dearest and only Father, through our dear Lord Jesus Christ, Amen."

What would that mean to children? Perhaps more than we suspect. There is a wonderful passage in Harriet Beecher Stowe in which she describes the reading of the Bible in her childhood. Her father, Lyman Beecher, read the Bible through from beginning to end. "Such

s explained themselves were left to do so. Such
e beyond our knowledge were still read, and left
e what impression they would. For my part, I am
nt of the theory of those who think that nothing
not understood makes any valuable impression
mind of a child. I am certain that the constant
of the Bible with my childish mind was a very
nental stimulant, as it certainly was a cause of
ılar and vague pleasure. The wild, poetic parts
prophecies, with their bold figures, vivid exclama-
ınd strange Oriental names and images, filled me
quaint and solemn delight . . . Its passionate
ıl phrases, its quaint, pathetic stories, its wild,
ndent bursts of imagery, fixed an indelible mark
imagination. Where Kedar and Tarshish and Pul
ud, Chittim and the Isles, Dan and Beersheba,
r what they were, I knew not, but they were fixed
s in my realm of cloud-land. I knew them as well
ıew my grandmother's rocking-chair, yet the habit
ing of them only in solemn tones, and in the read-
religious hours, gave to them a mysterious charm.
no New Englander, brought up under the *regime*
hed by the Puritans, could really estimate how
of himself had actually been formed by this con-
ace-to-face intimacy with Hebrew literature."

wonders, perhaps the stately rhythm of that
the sense of the divine majesty described in
that went beyond childish comprehension left some
sion beyond words, and perchance we have made
ake to assume that nothing lodges unless it be com-
understood. At any rate the achievement of the
ites is that they have been able to hold their chil-
nd to maintain community life for four centuries.
ıave done so by separation from the world, by fol-
the frontiers—first the frontiers of Europe, and
vhen the pressures were again applied, the frontiers
new world—by keeping themselves apart from a
cated civilization, by living in a land compara-
undeveloped, staying outside of the framework of
ical organization, and holding themselves together
ıtinuing to live in the sixteenth century. They still
nd write in the language and style of Huter and
nann. Incidentally, there is one element of strength
The Hutterites are able to read their own chronicles,
preserve the continuity of their own tradition,
ıs most of the Mennonites do not read German
re, and are thereby cut off from their roots. The
ement of the Mennonites is perhaps greater be-
they have preserved their continuity much more
within the framework of a hostile society. In so
however, they have become more accommodated
world than have the Hutterites. That may be the
of being missionaries. It is impossible to dissemi-
Christianity without accommodation. Converts can
n only in terms of their own understanding. The
nary has, therefore, always to some degree to ac-
odate, and therein lies the danger of perverting the
message. The Hutterites have achieved the perpetuation of their pattern in part by ceasing to be missionaries, by withdrawing into themselves, and by speaking the very language of four hundred years ago.

All this is not to say that their witness has been devoid of social significance, for the life they lead is a reproach and a stimulus to the society from which they have withdrawn. There is, however, no direct impact on the society round about. The Hutterite has ceased even to be missionary. At any rate that is true in North America. In Europe and South America the case is different. There new communities have sprung up through converts. This is a recovery of the original Hutterite pattern which was so eminently missionary.

The next article will deal with the Mennonites who for the most part have followed a different pattern. Each pattern in the plan of God may have its justification and validity, and those who may seem to us almost the relics of a bygone day nonetheless speak to us of the reality of a community which for four hundred years has walked as a pilgrim on earth seeking a better country.

Work of Missionary Featured

The passing, seven years ago, of Rodolphe Charles Petter at the Mennonite Mission in Lame Deer, Montana, brought to a close over fifty years of devoted service as a missionary to the Southern Cheyennes of Oklahoma and the Northern Cheyennes of Montana.

However, his work lives on and he, 'though being dead, yet speaketh.' For he reduced the Cheyenne language to writing, compiled an English-Cheyenne dictionary, a Cheyenne grammar, and translated the entire New Testament and large portions of the Old Testament into the Cheyenne as well as the Pilgrim's Progress, gospel songs, and other needed materials to acquaint the Cheyennes with the mysteries of the Kingdom.

Visitors to the Bethel College Historical Library may now see the library of Rodolphe and Mrs. Petter, the priceless collection of Indian artifacts gathered by the Petters, the study furniture, and the manuscript volumes used by Petter in writing his grammar and dictionary. Mrs. Petter is, meanwhile, compiling the facts of his life and continuing work on his biography. Many years ago Petter himself began writing his autobiography.

Future issues of *Mennonite Life* will present sketches from the life of this remarkable scholar and friend of the Cheyennes. Watch for them.

BINDERS FOR *MENNONITE LIFE*

Many readers would like to keep their issues of *Mennonite Life* in a convenient binder for better protection and ready reference. *Mennonite Life* now offers such binders, which will hold ten issues of *Mennonite Life*, for $2.00. Send all orders to *Mennonite Life*, North Newton, Kansas.

Basic Issues in Nonconformity

BY JOHN C. WENGER

IT IS generally agreed that the two most distinguishing tenets of traditional Mennonitism are Biblical nonresistance and nonconformity to the world. All of us are also more or less conscious that both of these doctrines now need vigorous exposition and defense if they are not ultimately to become dead letters. Powerful forces are bearing down on small religious minorities to cause them to abandon their high standards and sink down to the level of a lukewarm twentieth-century Christendom. Neither pessimism nor complacency will win our struggle. If we are to remain humble exponents of nonresistance and nonconformity we must teach faithfully the whole counsel of God, and cry earnestly to the Lord for His sustaining grace.

New Testament Basis

Romans 12:1, 2 reads thus in the English Revised Version of 1881: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

In the command not to fashion themselves according to this world the apostle chooses a Greek construction which contains a hint that his readers had been somewhat inclined to imitate superficially their unsaved neighbors. The word for "fashion" or "conform" relates basically to external similarity or resemblance, not to inner nature. On the other hand, the word translated "transformed" here refers to that supernatural spiritual change which is variously referred to in the New Testament as a new birth, or a resurrection, or a new creation.

In other words, since Christians, by virtue of conversion and sanctification, already have the heart and mind of Jesus Christ, they must give diligence no longer to pattern themselves in any way after those who are still unregenerated and strangers to the divine nature. Rather, they must earnestly surrender themselves daily to the sanctifying work of God's Spirit, allowing Him progressively to free them from the mind of the flesh.

It should therefore be evident that the apostolic teaching of nonconformity is not elementary instruction on how to find the Saviour and receive the gift of eternal life. Paul is not telling the Roman Christians how to be justified. The doctrine of nonconformity is also not designed to enslave prospective disciples under any kind of legalism, for the Christian life is not one of law or of merit. Christian justification is not a matter of a human work at all; it is a free gift of righteousness imputed to every convert who turns in simple surrender and faith to the Lord Jesus as his personal Saviour. "Christ is t end of law unto righteousness to every one who believe (Rom. 1:17). This truth of Christian freedom from la as a means of justification is also set forth vigorou in the Galatian letter.

We may therefore assert with full confidence th the Christian life is not one of bondage to human law although love for the weaker brother does limit Chri tian freedom (Romans 14; I Corinthians 8). Justificati does not spring from obedience to any kind of law: w are justified only by the blood of Jesus (Rom. 5:9). T separation of the child of God from the unconverte is rooted in his translation out of "the power of dark ness" into "the kingdom of the Son of His love" (C 1:13). Our nonconformity is first of all spiritual a soteriological. We are holy because He who called us holy (I Peter 1:15, 16).

If we have grasped the Biblical truths presented th far we will have realized that the apostolic method securing a nonconformed life is not the method of la Legislation is the worldly way to control men, but cannot generate Christian sanctification. According the New Testament, holiness does not come by any sc of the law. Christian spirituality is not produced by ob dience to human regulations nor to any other form coercion. If we want the spiritual separation of the apo tolic church we must follow apostolic methods to atta it.

First of all, neither Jesus nor His apostles resort to a system of detailed and codified legal implications insure the keeping of God's commandments for noncon formed living. Our Lord had nothing but condemnati for the minute codifications of the Pharisees. By th numberless traditions the Jews had made void the ve intention of God (Mark 7:13).

The New Testament approach to Christian charact and witness is first to show believers their perfect stan ing and abounding resources in the Lord Jesus, and th to appeal to them to realize in actual life that whi already has been given them in Christ. An illustrati may help to clarify this truth.

When Paul learned of the carnality of some of t Corinthians as exhibited by their championing of huma leaders, he did not attempt to heal the situation threatening at the outset to deny them communion, n did he excommunicate them. Neither did he venture arrange Peter, Apollos, and himself in hierarchical lev so as to settle the question of their respective plac Rather he gently drew their minds to contemplate t fact that when he himself labored at Corinth he had sought to attach men to himself but to Christ.

True Christians do not need an elaborate code of is

they have within them a regenerated heart, and
ly Spirit moves them to obey the preaching of
l leaders who have the mind of Christ. Non-
ns, on the other hand, cannot be helped by legal-
her; what they need is the Gospel so that they
y become creatures in Christ. After their conver-
ey will, out of love for the Lord and His church,
co-operative attitude toward the standards of the
s interpreted by the church.

Scripture, not Tradition

t not possible that we have erred in two ways?
one hand, have we not failed somewhat to preach
spel of free grace in all its New Testament glory?
ve not been too much inclined to teach as a part
"Gospel" various human regulations and laws
the guise of "fruits of faith," when actually those
ions often come dangerously close to being plants
nted by the heavenly Father? On the other hand,
ve not also neglected to point out fully to our
just why it is that we oppose such things as
on, lodge membership, conformity to worldly
s, the wearing of jewelry, participation in the
y, attendance at moving picture theaters, and
e?

t not true that born-again people respond to hum-
peals from Christian leaders for a separated life?
on the other hand, who are not born again, if
d regularly both to a faithful proclamation of
spel of grace, and to sane and sensible applica-
f New Testament nonconformity, will either be-
converted and then obey God's Word, or they
ithdraw from the spiritual heat of such Christian
ing. Our weapons to overcome worldliness and
spiritual weapons only. The arm of flesh is not
e for this warfare, and furthermore, legalism pro-
only proud Pharisees, not separated saints. The
ay to drive worldliness from the church is the
the apostles: that of showing God's grace in our
al standing, and then appealing to those in grace
k worthy of their divine calling. The means which
, public preaching and pastoral visitation, weak
eyes of the world, are, nevertheless, mighty through
the pulling down of the strongholds of sin. "For
rd of God is living, and active, and sharper than
o-edged sword; . . . (it is) quick to discern the
ts and intents of the heart" (Heb. 4:12).

of our congregations will aways be composed
nbers in various stages of spiritual maturity: some
babes in Christ, struggling with avarice, or pride,
suality, or a love of fashionable attire. May God
discernment to take note of more than that which
the eye at first glance. We must not concern our-
only with the visible. Disciplining on one point
winking at other evidences of worldliness and sin
ot produce the kind of spiritual congregation we
We must have a concern for the total life and
s of our people. Is not neglect of midweek Bible study and prayer meeting just as significant as the wearing of clothing which is not becoming for the saints of light? Ought not both points be occasions for pastoral concern and prayer? If Abraham Overholt had worn a mustache one hundred years ago he would likely have forfeited his membership in the Mennonite Church. But the fact that he was a distiller from 1810 until his death sixty years later did not occasion his excommunication. Is not this a case of straining out the gnat and gulping down the camel? The proper course, however, is not to excuse one evil by another, but to labor faithfully for a consistently separated church, one which gives a clear witness for Jesus Christ and New Testament Christianity in every area of life.

We must also bear in mind always that it is the New Testament, not tradition or custom, which is to be our final guide. In past generation our brotherhood has, in a general way, and in spite of some difficulties, been able to distinguish between current applications and external principles. Christianity and its application to one's appearance is a case in point. Because we are to be nonconformed to the world the New Testament warns us against the wearing of worldly coiffures and jewelry. Our adornment is not to consist of items which are visible to the human eye; it is to be that of the spirit. The church therefore is doing right when it protests to born-again Christians that they ought not dim their light by conforming to the various fashions of our day. The church has the same right and obligation to be direct and specific now, as had the apostles Paul and Peter.

If we are to be successful in our Christian battle with worldliness, we must not take a defeatist attitude. Let us not underestimate the power of God's Word and of the Holy Spirit to regenerate and sanctify human hearts. Furthermore, we must never forget that actually a thorough and dynamic Christianity has a more vigorous appeal to men than does the lukewarm variety. Genuine seekers for the true faith are not looking for ease and tranquillity; they are prepared for whatever reproach and suffering may be theirs by virtue of being true disciples of Christ. We must be certain only that we have: (1) a clear proclamation of the Gospel of Christ; (2) a thorough presentation of the New Testament implications of Christianity for daily life; and (3) a sensible and thorough application of New Testament principles to current issues.

Changes and Standards

We must not expect the battle line of the church with worldliness to remain static and unchanging. Today's fashions, for example, modify tomorrow's accepted conventions. This is not to suggest that we should accept today's fashions; but it does call for a willingness to resist worldliness on a fluctuating battle line. Nowhere in the Word of God is it suggested that the church should freeze for all time the conventions of any given era and make them the garb of the church for the remainder of human history. There is therefore no particular merit

in clinging permanently to hooks and eyes, or knee breeches, or colonial buckle shoes, or to any other convention, after such convention ceases to be a respected symbol of simplicity and nonconformity, or after it becomes either an oddity or a witness for something we do not wish to represent.

It would seem that these general principles are self-evident; but the difficulty comes when we try to apply them to current issues. On this matter we must all trust that a holy God will sanctify His people provided we parents, teachers, and ministers pray and teach faithfully, following the example of New Testament leaders. God can and will lead His church as they seek to apply Biblical principles to each contemporary culture until Jesus comes.

It should not be thought that change is something to seek for. On the contrary, there is a real witness value in a brotherhood resisting the whims and changes in fashions as they come and go. But in every generation it is found that certain applications of nonconformity no longer can be maintained without the loss of large numbers of sincere believers. As a whole, and in spite of minor secessions, our brotherhood has always decided to allow the outmoded symbol to go, rather than cling to it after the rank and file of the members feel that its maintenance is no longer necessary and when it cannot be maintained. This point deserves close attention. It means that it is the brotherhood as a whole which ultimately determines what applications of nonconformity are to be maintained from each generation to the next.

But it should not be thought that this relieves ministers and teachers of their responsibility. It does not relieve us of our God-given duty to teach the doctrine of separation, and to point out what we understand it to mean concretely in our world, and to seek by discipline to uphold Biblical standards. It does mean that the laity and ministry determine together as a genuine brotherhood of believers what the discipline of the church shall be.

Thus, changes in the expression and application of non-conformity are inevitable. All of us dread to face this fact, of course. It is much easier and more pleasant to stand for all the older forms. They are clear and definite, and have served effectively as good symbols or many years. But on one point after another conventions and symbols do change, and there is no way to stop them. Neither should we grieve at the fact of moderate change as such. Our brotherhood has survived a multitude of changes from 1525 until 1954, and if we keep on preaching faithfully the Word of God, and if we continue to apply Biblical principles to the issues that face us, we can by God's grace maintain our witness to Biblical nonconformity until the end of time. But this witness must be grounded in genuine spirituality.

One other point deserves our careful attention. A group of Christians is apt to be a better interpreter of the spiritual issues in a given culture than is the individual Christian. That fact should cause each of us to give earnest attention to the convictions of our brethren a sisters in the church. If I have the assurance of i that I am a saved man by God's grace, and if I a the Christian brotherhood, and if I have an earnest c cern for its witness, I will eagerly seek to order my not alone by my own private judgments, but in the li of the standards and convictions of the group. There great value in shared standards and common symb not as meritorious works or self-invented sacrifices, a not as producing self-satisfied legalists, but as vol tarily adopted means of witnessing to the simple a separated life of a Christian pilgrim in a secular a sinful culture.

To a Congo Ferry

By Mary Toews

The most formidable
Yet the most essential,
For Congo adventure.
The most hazardous
Yet the most intriguing,
Link in Congo travel,
  Is the Congo Ferry.

For greatest exposure
To tropical sunshine,
The most favored target
For torrential showers.
For greatest congestion
Of natives and motors
  Take the Congo Ferry.

For a good repertoire
Of Congoland rhythms,
Yu-ho-ho, Yu-ho-ho,
Where glistening Black Men
Strain with long bamboo poles
Yu-ho-ho, Yu-ho-ho.
  Take a Congo Ferry.

Tsetse flies may be on board,
And seek a ready prey,
Mosquitoes too may hum
Scarce heard above the drum.
Water too may splash,
In the dugout canoes
  Of a Congo Ferry.

ATISH SERVES TEA AND ROLLS

NE custom attributed to Russians irked Katish considerably. It is the widespread calumny that Russians put jam in their tea. Katish indignantly ined that she had never seen a countryman do shocking thing. As a mild form of parlor sport carried on her search for just one Russian who show such a lack of respect for his nationai bev- I must admit that I've never found my man, I've had fine opportunities for research, since I atish's excellent advice many years ago and mar- Russian. (Katish couldn't bear to think that her in teaching me all her best dishes would be wast-

ther rather amusing misapprehension is the fairly conviction among the uninitiated that tea comes a samovar. As a matter of fact, only boiling wa- r properly emerges from the great, round-bellied or silver vessel. The tea, a very strong influsion, e in the small smug pot that warms its fat sides of the samovar. The boiling water from the large is used to dilute this strong influsion to the de- trength. To heat the water, the center well of the ar is filled with charcoal. Should the charcoal refractory, a soft leather riding boot is slipped he vessel and pumped up and down briskly like ws until a fine glow results—at least that is said the old army method, and it works!

tish used to say that you could make a home of l by filling it with the fine smell of baking bread. she was right, and it is a pity that most women at yeast breads are too difficult to prepare. Katish turn out a pan of crisp, fragrant rolls, and a batch , spicy cinnamon buns in less than thirty min- working time. Of course, there is the rising time w for, but you can do what you will with that

most important thing in making yeast breads et the feel of good dough. Once you know by the hen enough flour has been added, when sufficient ng has been done, and when the mass has risen uitable lightness, you will have no trouble with bread and rolls. It just takes a little practice to his knowledge. Stick to one good, simple recipe peat it until you get it right. You'll have the trick r after—just as in learning to ride a bicycle! And eliminaries won't be so painful; in fact, your first will probably result in some fairly pleasant eating.

* * *

t Yeast Rolls. Scald a cup of milk. Put into a ized bowl 1½ teaspoons of salt, 3 tablespoons of or vegetable shortening, and 3 tablespoons of su- our the hot milk over them. When the mixture has to lukewarm, add 1 crumbled fresh yeast cake. Stir in 1 cup of flour and beat thoroughly. Now, if you wish, add 1 beaten egg. This will give a slightly crunchier crust to your rolls, but it is not necessary—simply a matter of preference.

Add flour to your mixture to form a soft dough. Work it up into a ball, using as little flour as possible. With the egg it will take about 2 more cups; without, a little more than 1 cup. The amount of flour will depend upon the texture of the flour itself, the size of the egg, and the temperature of the mixture when flour is added. So don't just dump the whole amount in at once and find yourself with a stiff, sticky mass.

Take the ball of dough from the bowl and knead it smartly on a floured board. Keep your hands and the board lightly floured, but don't work more flour into the dough than you must. When you have kneaded for about five minutes, the dough will begin to feel alive, elastic. Little bubbles may begin to appear on the surface. Put it back into the bowl, lightly oil or butter the top of the ball, and cover the bowl with a clean cloth. Stand the bowl in a warm place and allow the dough to rise unmolested for three hours.

After the dough has risen, take it out onto your floured board. Roll it out about ½ inch thick. Use half of it for plain rolls, the other half for cinnamon buns. To make the plain rolls, cut the dough in ½ inch wide strips and braid 3 strips together. Cut the braids in short lengths, pinch the ends together. Or, tie a loose knot in each strip (the strips for this should be about 6 inches long) and tuck the two ends through the hole in the knot. Bake these last in small muffin pans, well greased. Brush the tops of all your rolls with melted butter, cover the pans with a clean cloth, and put them in a warm place to rise again. This rising will take at least thirty minutes, but the rolls will be better if you allow them about forty-five minutes' rising time. Bake in 400° oven for about twelve minutes.

* * *

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IN FUTURE ISSUES

The April issue of *Mennonite Life* will contain our annual features of Mennonite Research in Progress and a bibliography listing publications appearing in 1953. In addition, a number of book reviews will introduce our readers to new Mennonite books. A number of writers are co-operating in the production of a series of articles on mental illness, its treatment, and past and present approaches to this problem by Mennonites. As usual there will be articles on communities, churches, and outstanding personalities.

Books in Review

Recent Low-German Literature

Dee Fria, by Arnold Dyck, Steinbach, Manitoba: The Author, 1947. 68 pp. $0.75.

"Wellkaom op'e Forstei!" by Arnold Dyck, North Kildonan, Manitoba: The Author, 1950. 66 pp. $1.00.

De Opnaom, by Arnold Dyck, Steinbach, Manitoba: The Author, 1951. 60 pp. $1.00.

Onse Lied en ola Tiet, by Arnold Dyck, Steinbach, Manitoba: The Author, 1952. 62 pp. $1.00.

Although the writer Arnold Dyck is no stranger to the readers of *Mennonite Life* and these few lines are not intended and cannot do justice to his writings (a thorough review of his writings is to follow), it is in place to briefly summarize his writings of the last few years.

Dee Fria is a one-act Low-German comedy, with a setting typical of the Mennonites of Russia and Canada, presenting a proposal of a Mennonite boy, *Hendritj,* to *Auntje* which could have taken place in any Mennonite community. The accompanying complications expressed in humorous Low German keep the audience in pleasant suspense until at the close of the play it becomes apparent that *Hendritj* and *Auntje* are predestined for each other. The play was a great success, even in Mennonite communities of the United States where Low German is no longer the common language.

"Wellkaom op'e Forstei!" and *De Opnaom* are two one-act plays which can be used as one play, presenting scenes from the Mennonite forestry (alternative) service in Russia written in the Low German language. Canada still has a great number of veterans of forestry service to which the Mennonites of Russia were obligated from 1880 until 1918. This institution had become an integral part of the Mennonite way of life of Russia and had influenced many spheres of life, including the Low-German language. In reproducing actual life scenes Arnold Dyck has erected a monument to this phase of Mennonite culture. Anyone who wishes to acquaint himself with, or study the Mennonite culture of Russia will miss much by overlooking this contribution. This is a true portrayal of how Mennonite boys spoke, lived, worked, worried and laughed when they were fulfilling the duties to their country and communities in alternative service.

In *Onse Lied en ola Tiet,* Dyck presents eight Low-German short stories dealing with such common occurrences as *Ohmtje Stobb es toonijht* and goes to the chiropractor, *Audee* in which two Mennonite women bid each other goodbye in the process of which they cover the gossip of the total village, etc.

As in all the writings of Dyck, there is no trace of artificiality in language, character, and form of presentation in these short stories. They are taken from life and present living scenes in purity and clarity.

Bethel College —Cornelius Krahn

Concerning Women

Slavery and "The Woman Question," edited by Frederick B. Tolles, Ph.D., Haverford, Pennsylvania: Friends' Historical Association, 1952. 86pp.

This personal diary was written by Mrs. Mott as a "memoranda during a passage to and from England and three months travel in Great Britain and Ireland," for the purpose of attending the World's Anti-Slavery Convention of 1840. The editor, Frederick B. Tolles, has made the present publication intelligible by copious footnotes which explain the identities of the many persons to whom Mrs. Mott, woman-like, makes frequent reference.

The book is largely an account of personal contacts comments which may be rather acid in nature at times but which also reveal a penetrating sharpness of observation. An example of Mrs. Mott's incisive insight is a reference to a young slaveholder from Virginia who "shrunk from the discussion of slavery—as a child who has something belonging to another, cries when an attempt is made to take his stolen treasure from him—pleasant and polite if let alone on that subject." The quotation also reveals somewhat of the staccato nature of the entries. Phrases are strung together by dashes names are frequently abbreviated. Even as it is, one needs a good background in the history of the woman's rights movement, the Quaker faith, and the anti-slavery movement for the book to be completely understandable.

Mrs. Mott's acidity can be appreciated when one considers the cumulative frustrations which weakened her witness as a potentially powerful and vocal spokesman for the anti-slavery movement. Certain persons, who had power in the movement, distrusted her as being too "liberal" and too woman-rights minded. They carried their opposition to such length that the women delegates were allowed only a spectator role. There are so few Lucretia Motts, who can use these very frustrations as a challenge to further achievement. She went on to be a moving spirit in the formation of the woman's rights movement at Seneca Falls in 1848; but, she says, "The movement for woman's suffrage, both in England and in America may be dated rom the World's Anti-Slavery Convention. It was here, too, that she met and inspired Elizabeth Cady Stanton.

Bethel College —Eva G. Harshberger

Meditations for the New Mother, by Helen Good Brenneman, Scottdale, Pa., Herald Press, 1953. 78 pp. $1.25.

This is a book which every new mother would enjoy thoroughly and from which she could draw daily strength for her spiritual needs, not only during the first months following the birth of her baby, but also in later months as she re-reads the words of encouragement and admonition as found in the Scripture passages chosen and the inspiring, fitting words of meditation by the author. It is a devotional book containing thirty short meditations, a prayer and a poem or chosen quotation to fit in with the theme chosen for the day.

The contents are divided into three main parts Thanksgiving for the Child, Our Responsibility to the Child, and Meditations on the Child. Each of the ten meditations in each section is very meaningful and would certainly be of great help to any new mother as she reads the devotions carefully and prayerfully.

North Newton —Anne Buller

Mennonites in South America

Pilgrims In Paraguay. The Story of Mennonite Colonization In South America, by J. Winfield Fretz, Scottdale, Pa.: Herald Press, 1953, XV, 247, illustrated. $2.75

This book is the first survey of the South American Mennonites based on a comprehensive study. Thirteen

fteen chapters deal with the Mennonites of Para-
ich justifies the title, *Pilgrims in Paraguay*. The
though based on careful research, is written in
ble style with many helpful illustrations and
t is not so much a detailed account or complete
of all migrations and settlements, but rather a
f the settlements as made by the author in 1951,
ef historical introductions. The major chapters
ollows: Home and Family, Education and the
Religion and the Church, Government and Social
Manners and Customs, etc.

author has presented a penetrating analysis of
ve institutions and diligently collected very val-
atistical data (without giving their sources). The
t he is not himself of Russian Mennonite back-
nan seemingly in many instances been of advant-
ause he presents phases of Russian Mennonite
and institutions which a representative of the
ight have taken for granted. However, some of
ements regarding political sympathies held by
ites (p. 102) and their attitude toward nonresis-
. 170) are due to the fact that not all influencing
were taken into consideration or known to the
This is particularly the case when the author dis-
he religious life of the Mennonites of Uruguay
and Buenos Aires (p. 196). Doubtless other vital
besides the principle of nonresistance must be
nto consideration when the question as to why
Iennonites chose to settle in Brazil or stay in
Aires is discussed. Their former economic status,
ltural and educational background, and the de-
ocate in a country with better economic possibil-
n the Chaco offered were, no doubt, some of the
ning factors. (Do we not grant every member of
irch the right to locate where he pleases and
choose whatever vocation he wishes without passing moral judgment?) It is apparent that Brazil and Buenos Aires had a much larger per cent of "intellectuals" and individualists than the other settlements. This also applies to the Mennonites in Uruguay.

The author, the MCC, and the publishers are to be congratulated on producing one of the finest books that has appeared recently on the Mennonite market. It is an excellent account of how a more fortunate American brother aided his desperate European brothers in establishing a home in a new continent. This was also done "in the name of Christ" and represents a missionary outreach in Latin America. This is indeed a unique chapter in Mennonite history and was well worth being recorded at this time.

Bethel College —C. Krahn

A Relief Worker's Notebook, by Norman A. Wingert, Nappanee, Ind.: E. V. Publishing House, 1952. 128 pp., $1.00

This book is exactly what its title suggests. It mirrors the personal and intimate reflections a relief worker might jot down in his diary at the close of some days of his service to people suffering from the destruction of war. In doing so, he records also the spontaneous reactions of war sufferers, sometimes speaking out of the heartbreak of their experience, sometimes smiling through tears and sometimes pouring out their soul in gratitude. All this is reported in an informal, chatty style that makes for interesting and thought-provoking reading. Unconsciously, the book also reveals the heart of a consecrated Christian relief worker who in spirit and in truth tries to serve "in the name of Christ."

Bethel College —Henry A. Fast

BILDHAUER HEINRICH MEKELBURGER

(Fortsetzung von Seite 31)

en Mennoniten, der so oft leitend in ihre Ge-
eingegriffen hat, festzuhalten. Das Wegweisende
ersönlichkeit ist ebenso zum Ausdruck gebracht,
künstlerische Beredsamkeit, die um den feinge-
nen Mund spielt. Sollte das Gipsmodell noch
, so wäre es wohl eine Ehrenpflicht der russ-
en Mennoniten, dieser künstlerische Vergegen-
ng ihres Anwalts und Betreuers durch einen
bguss Dauer zu verleihen und das Bildwerk an
Mittelpunkt mennonitischen Lebens aufzustellen.
irger hat noch andere plastische Bildnisse geschaf-
die hier nicht näher eingegangen werden kann.
einer künstlerischen Vorzüge verdient aber wenig-
ch das Bildnis des Professors Rüdel, des Leiters
iner Domchors, eine besondere Erwähnung.

her Verinnerlichung der Künstler fähig war,
h an der "Betenden Mutter" erkennen, der einzi-
en Plastik, die wir aus dem Werk des Bildhauers
können. Das tiefe Alleinsein mit Gott, das in-
schauern unter seiner Berührung im Gebet, ist in
ffenbarung aus des Künstlers seelischer Welt Ge-
worden. Vielleicht spricht aus dieser bildhaueri-
schen Vision am stärksten das ganz dem Aeusserlichen abgewandte Gotteserleben des Mennonitentums, obgleich sich der Künstler bereits 1934 von der Berliner Mennonitengemeinde trennte und einer anderen Glaubensgemeinschaft anschloss.

Es erscheint mir nicht angängig, über das Ergriffensein von der Welt religiöser Gestaltungen hinaus im Schaffen Mekelburgers mennonitische Züge feststellen zu wollen. Aber ohne Zweifel hat die Tatsache, dass sein Gesamtschaffen christlich-religiös bestimmt ist, hier ihre Wurzel. Heinrich Mekelburger hat eine ganze Reihe kirchlicher Kunstwerke geschaffen, so einen Crucifixus für die Kirche von Fredersdorf, so 1935 eine überlebensgrosse Gestalt des segnenden Christus (Abb. 1) für die Kirche zu Tietzow in der Mark Brandenburg. Die 2,50m grosse Figur ist an der Aussenwand dieses Gotteshauses angebracht und hat wegen der Untersicht diese Länge. Die lange, steile Falte des Gewandes zieht den Blick unwiderstehlich auf das ernste, geneigte Antlitz, aber sprechender noch sind die von den Wundmalen gezeichneten Hände, die segnende Rechte und die schirmendumfassende Linke. Die ganz auf Vordersicht angelegte Figur steht in inniger Verbindung mit dem Baukörper und dem Baugedanken der Kirche, sie ist gewissermassen das Sinnbild des ganzen Gotteshauses.

Wie glücklich sich Mekelburger den Absichten eines Baumeisters einfügen konnte, geht auch aus den letzten beiden von uns abgebildeten Figuren hervor. Wieder sind es Bauplastiken, diesmal nicht in Holz, sondern in Stein. Sie sind der bildnerische Schmuck eines Finanzamtes und stellen deshalb die beiden Urarten menschlicher Arbeit in der Gestalt eines Sämanns und einer Schnitterin dar (Abb. 3,4). Auch diese beiden Werke, die 1940 entstanden sind, sind in der Geschlossenheit des Umrisses, in der Grossflächigkeit und Einfachheit ihrer Formen wie eben aus der Verzauberung des Steins erwacht und in den Baukörper, dem sie dienen, gebannt. Der Sämann zeigt keine ausladenden Gebärden, kaum entwachsen die Arme und Hände den Grenzen des Steinblocks, und doch: wie unmissverständlich ist das ruhige Schreiten, der stetige Saatwurf und der Ernst des Tuns ausgedrückt (Abb. 3). Genau so bei der Schnitterin: Sichel und Krug unterbrechen kaum den strengen Fluss des einfachen Gewa des, der Blick ist nach unten gesenkt, dem Aehrenbüsch zu, das sich wie erntesehnsüchtig der Schnitterin an schmiegt.

Versuchen wir, Mekelburgers Kunst im ganzen z kennzeichnen, so müssen wir folgende Hauptzüge hervo heben: ihren strengen Ernst, ihre tiefe Religiosität un ihre handwerkliche Redlichkeit. Er hat nichts (verwitze und verkritzelt,) sondern durch sein Werk zu de Leistungen beigetragen, durch die sich die nun heimatlo gewordene Bevölkerungsgruppe, aus der er stammt, i das Buch der Geschichte eingezeichnet hat.

(Der Witwe des Künstlers, Frau Margarete Mekel burger, Berlin-Gatow, bin ich für mannigfache Unter stützung bei der Abfassung und Bebilderung dieses Auf satzes zu lebhaftem Dank verpflichtet.)

Original pencil sketches by the artist Daniel Wolgemuth given by the artist to the *Mennonite Life* Art Gallery.

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Editor in Europe

ıce the middle of September Cornelius , the editor of *Mennonite Life*, has been in etherlands engaged in research under the of a Fulbright Research Award. He is work at the University of Amsterdam and much of his research in the library of the nite Church in Amsterdam which houses st extensive and valuable collection of Ana-t-Mennonite materials to be found any-. For the benefit of our readers who wish respond with the editor, the address of the s is Prins Bernardlaan 5, Baarn, The rlands.

e editorial office of *Mennonite Life* is being ained by John F. Schmidt, assistant to the

Mennonite Life Maps

As a service to its many readers who use *Mennonite Life* as resource material in the study of Mennonite history, life, and principles, the editors have compiled a series of maps and charts to aid the student as well as the casual reader in determining places and movements of the Mennonites in various countries. The maps are bound in a 12-page pamphlet of the format of *Mennonite Life*. Instructors in church and Mennonite history will find them an invaluable aid. These maps are available for fifty cents each, or in quantity lots according to the following schedule.

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A Pastor Writes

Editors, *Mennonite Life:*

My wife and I had not given the couples that were married in our church a wedding gift. Seemingly, we could never decide upon a uniform gift, until we decided that we would give a year's subscription of *Mennonite Life*. I'm enclosing the following names with their addresses .... I will notify each couple with a letter.

Sincerely,

Aaron J. Epp

Reedley, California